

WH. p. 1291.

A
PEARLE
of Price
OR,
The best Purchase:

*For which the Spirituall
Marchant Jeweller selleth
all his Temporalls.*

*By Samuel Gardiner, Batchellor
of Divinitie.*

It shall not be valued with the wedge of Golde of
Ophyr, nor with the precious Onyx, nor the
Saphyr. Job. 28. verse 16.



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436+

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To the Right Honourable
sir Thomas Egerton Knight,
Lord Keeper of the great Seale of
England, and one of her Maiesties
most Honourable priuie
Counsaile.



Y Lord, ha-
uing nothing
but two mites
with the poor
widdowe wo-
man, to cast into your Trea-
surie, euen the seruice of the
body and the minde, and the
whole man, a tribute that of
duety is due vnto your Lord-
ship: seeing I am iustly char-
ged with this oblation, I hope
your Honour will acquite mee
A iii. of

The Epistle
of presumption, both vse and
lively feeling, giuing mee pro-
tection: vse wyth every tenant
to pay his Landlord rent, and
sensible feelyng of your Lord-
ships bounty, iustly extorting
this as my bounden duty. Our
Lorde forbid, that we receiue
a benefit, as a beast his dyet,
and neuer respect and beholde
the founder of it. My master
Christ, who commanded the
fragments of a benefit bestow-
ed vpon an hungry people, to
be gathered vp in baskets: in-
sinuateth thereby, that the be-
st benefit that is done vpon

Iohn 6

vs,

Dedicatorie.

us, should not be forgotten.
Having therefore so deeply
dyed into your Lordshippes
debt, how can I not but drawe
from as deep thoughts, as ever
any water was drawne from
Iacobs well, the memoriall of Iohn 4
your goodnes. Since it pleased
your Honor by the ryght wor-
shipfull sir Hierome Bowes
Knight, the onely worldely
arch, and supporter of my e-
state, to take sight of my poore
person, and honourable com-
miseration of my afflicted con-
dition. If I make no relation
of your Honors most christian

A iiii cle-

The Epistle

clemencie when I drewe my
breath but faintly, how I had
recovery, and regained free
recourse to my wonted study:
If I rip not up the circumstan
ces of your zealous fauors, I
doe but as Salomon wyth the
brasse in the Temple, who be
cause it was so massie, hee
would not stand to weigh it: or
as Portius Latro who engra
ued in his minde, that which
others ingrossed in a booke.

This pretious pearle of the
worde of God, which shineth,
which way soeuer you turne it,
and flieth vnto all, I haue
wrap-

Dedicatorie.

wrapped up in this little ma-
nuel, and fastned it vnto your
Honors vertuous name, as
vnto a ribband and golden
Chayne that will keepe it the
better. Your Lordship haue
alwayes worne it about you,
and haue bound it as a Signet
vnto your hand, and with the
faithful Congregation of Co-
losse haue suffered it aboun-
dantly to dwell in your heart:
whenas with most worldlings,
Gods worde, as the Leuite
that went to Gibeon wandreth
in the streetes, and haue
but slender entertainment
among

The Epistle.

among men. I encourage my
selfe, that GOD will geue a
blesing to these labours, that
the argument it self wil draw
heartes unto it : and you my
Honorable Patrone will be a
sufficient protection to my per
son. God almighty euery way
prosper your Honour, double
your honour and dayes among
vs, and giue you all honor in
his heauenly kingdome.

Your Honors humble Orator

Samuel Gardiner.

To the Gentle Reader.

IT is a matter of no mean maruel,
that man so quicke-sighted in
worldly affairs, should be so pur-
blind in things concerning God.

That whereas he is *Totus oculus & manus*,
all eye and hand, to obserue and practise in
liuely imitation al other things, only this main
and fundamentall thing, how to order his
conuersation right, that he might see the sal-
uation of his God, he is wholly ignorant of:

Though he wanteth the wings of a doue, to
flie to the vtmost parts of the earth, yet he can
so subdue to himselfe his mules and drome-
daries, as their feete like harts feete shall carry
them whither they list. And though he hath
not the finnes of a fish, to scudde through the
channells and pathes of deepe waters: yet in-
stead thereof, his head hath bin occupied in
excogitating great vessels, keels and tall ships
to transport euery where. Naturally he is vn-
armed of himselfe, yet this art and cunning
hath deuised for him selfe, his sword, his bow,
and his speare, and all sufficiency of weapons
of offence, and armor of prooffe to couer his
head in the day of battell, enough for his de-
fence. He is vnable so to tune his pipes, and
chaunt and sing vnder euery green tree with
the nightingale and melodious bird: yet that
his

To the Reader.

his musick is of more delight, which by Lute and Harp, and lowd Cymbals, and other exquisite and deuised instruments, he hath formed and framed to himself. Thundrings and coruscations of the ayre, are peculiar vnto God, the arrowes of his quier, and his Bailiffes arrant, and Purseuants of his anger: yet behold in a strange and prodigious imitation hereof, he hath found out most fearful roring Cannons of all sorts, most horrible to consider of. Finally, he prouideth for this kind of life, infinite kinds of waies, which are like an intricate maze past our finding out, by laws, by trades, by all manner of learning. But *Finis ultimus*, the last end of all is least considered of, wherein the whole state of all blessednes of the man so fully doth consist. Man (as saith the Psalmograph) is deceitfull vppon the weights, and is altogether lighter then vanity it selfe. Man being in honor, and hauing no vnderstāding, is compared to the beasts that perish. We bewaile those our friends that are dead in body: O let vs weepe and bewaile their estate who are dead in heart, and are twice dead, and to be plucked vp by the rootes. The Apostle accounted all things, but dung to gain Iesus Christ. This is better then the gold of Ophyr or India, albeit we stop our eies with waxe, and bind a napkin before

To the Reader.

before our eyes of knowledge, and think that there is a wisdom in the world far better then this. These wipe their mouths with the whore in the Revelation, & say vnto themselves, that they are rich, and need no more, whenas they are the poorest and most miserable of all men, as the last end shall proue vnto thee. They that haue tasted of this heavenly *Manna*, will scorn the grosse food & diet of *Egypt*, and being called to the kingdome of grace, will with the shepherds leaue their flock, & with *Mathew* their custome-seat, with *Peter* their nets with *Paul* their proces & writs, that were signed to be sent vnto *Damascus*, when the loue of God is false vpon vs, the loue of this world, will fall from vs, as *Elias* mantle when he left the world, and was caried vp to heauen. Buy therefore this Pearl and Treasure of the soule, and lodge it in thy hart: it will be instead of all riches vnto thee. Couet heavenly things, and let our conuersation be in heauen, seeing we haue here no abiding place, but we look for a city whose builder & maker is God. And so I comit you to the grace of God, who is able to build further, & to giue thee an inheritance among those that are sanctified: & the Lord sanctify these my labors, & direct them to his glory and the common saluation. Farewell.



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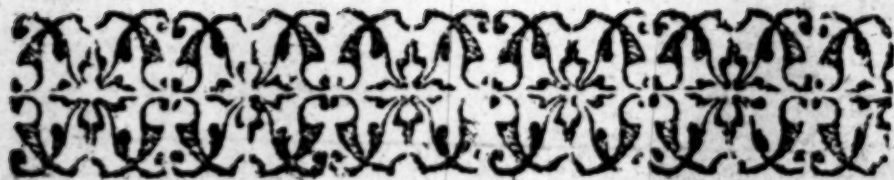
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¶ Faultes escaped in the printing,
I pray thee correct
thus.

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13. l. 19. scarcitie for security	123. lin. 23. moare for moath
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87. last line reade kabith	160. l 27. Christ for christians
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The best Purchase, for which the
Spiritual Marchant-aduenterer
selleth all that he hath. Mat. 13 *ψ. 44—46.*

CHAP. I.

*Of the purport and necessary use of
this Parable.*

THese two Parables, as *Pharao* his
two dreames of the seauen fatte
kine, & seauen eares of corne, are
in effect but one. Both of them
chalke out the way that we must walke, that
we seeke not happinesse out of the way, as *E-
sau* hunting venison, was preuented of his
blessing.

Genesis 41

Genesis 27

It is wonderfull how the world is greedie
of the world, struing for it as beggars for a
doale; preying vpon it, as the Eagles on
the altares, and as the busie Birdes vpon *A-
braham* his sacrifice.

Iob 8

Genesis 11

These raue with *Rachel*, *Giue me children,
or else I die*: *Giue me worldely riches, plea-
sures, and desires, or else I die*: doating vpon
this Dittie with the ruder rowt, *Happy are the*

Genesis 30.

B

people

The best purchase

Psalme 144

people who are in such a case, whose sheepe bring forth thousands, & ten thousands in their streets &c. which the Singer of Israel mendeth with his harpe, trebling and quauering melodiously in this manner; *Yea happy are the people, who haue the Lord Iehonah for their God.*

Numb. 11

Mathew 19

Luke 8

Luke 10

Luke 3

Now, because it is our custome to set worser things first, and to esteeme more of onions, & the flesh-pots of *Egypt*, than of heavenly manna with the older Israelites; to preferre trash before treasure, swine before our Sauiour with the greedy Gergesines; to turremoyle our selues with *Martha* about manie things, and neglect the chiefest thing, which was *Maries* choice: here the Holy-ghost answering like *John Baptist* too, *what shal we doe.* setteth vs (as it were) in the kings hie way that leadeth vnto heauen, that guides vs to a treasure of incomparable value, to a Pearle, and Purchase of the greatest price and profite whatsoeuer.

Mathew 4

Hitherto our Sauiour hath spent much speech, about the preaching of the Gospel, which else-where hee termeth, *The Gospel of the kingdome*, and in this place, *The Kingdome of heauen*, because it is the key that openeth heauen doore, and the right path that brings vs to heauen: sampling it to triuiall and trifling things, that are of common vse, in certain former

of the true hidden treasure.

3

former speciall Parables, as to *Corne, Leauen, Mustard seed*, and a *Field*, in the which, with good wheat, tares and darnell, and other wild weedes did spring vp and grow together.

Now, because these meane comparisons should not cause vs deeme the Gospel to bee meane, he matcheth it heere with matters of most moment with a *Treasure*, with a *Pearle* of inestimable riches; to reforme our iudgement in spiritual cases, that we should set more highly by them then we doe, as there is good reason why.

David was so highly conceited of the scriptures, as defining them, hee doubteth not to prize them, aboue great spoyles for value, and thousands of gold and siluer, yea all manner of riches, and to preferre them before the hony, & the hony combe for sweetenes; and when he endeth to define, he beginneth to admire, *Wonderfull are thy testimonies, I haue seene an end of all perfection, but thy commandment is exceeding broad*, vnderstanding infinite.

Psalme 119

Psalme 19
Psalme 119

This doctrine is more than necessary for these dangerous dayes, wherein the greater sorte abhorreth this meate, and their soule (as saith the Psalmograph) is at deaths doore.

The necessi-
tie of this
Treatise.
Psalme 107

The Diuell, the Bel-wether of the Politicians of our time, resembleth in conditions, subtle souldiers in the wars, who hauing won

A similitude,

The best purchase

a Castle or strong Tower, do stop and shutt
vp all passages by the walles, that none by a-
ny secret entry may come in: the deuill sca-
ling the territory of our heart, & seating him-
selfe in it, prouideth with sleight and cunning
enough, that the casements, portalles and eies
of our soules, and our eares, should be stop-
ped, and throughly closed vp, that the light
of the Gospel of the glory of Christ, the cha-
racter, image, and brightnesse of his father
might not shine into our harts to our eternall
comfort.

Hebrewes 1

Psalme 58

A similitude.

A similitude.

The eluish disposition of these the diuells
darlings, the kingly Prophet hath narrowly
observed, thus portraying, and desciphering
it oriently in colours, *They are like vnto deafe*
Alders, stopping their eares, refusing to heare the
voyce of the charmer, charme he neuer so wisely
for as the Aspe setting one eare to the ground
and with his taile couering the other, is deafe
and senses at the voice of any charme; so men
thus madly minded, their cogitations partely
being fixed vppon earth, and the taile of the li-
red dragon of the other part hiding them, the
voyce of the Preacher is not heard of them.

A huntsman chasing & pursuing a deere is
laboureth not so much, to take him with his
handes, as to wound him with his arrowes
whereby he is sure of him; the diuel this cur

of the true hidden treasure.

5

fed *Nimrod* and huntsman of our soules, dri-
ueth at this onely, that our hearts being din-
ted with his deadly darts, & our inward man
strucke downe vnto the ground hee finding
vs there groueling, he may gripe vs as he list,
and snatch vs away with him. *The Lord deli-*
uer vs from the snare of this hunter, and from his
noysome pestilence.

Psalm 91.

But his schoole is very great, his mischief
horrible, and the occasions hereof are many.

Hypocrites.

The Pharises and glorious hypocrites of
our age, a viperous generation, painted and
spotted brauely without, like to vipers skins,
but inward, like vipers full of rancke corrup-
tion, do derogate much from the dignitie of
the word, and debase the Pearle and Trea-
sure ouer much; whilest like the Smiths boy
that doth nothing but blow, their workes are
nothing answerable to their wordes. The e-
nemies of the trueth doe scandalize and blas-
pheme the blessed worde of God, viewing,
and considering their corrupt and sinfull
liues.

A similitude.

The *Saduces*, *Epicures*, and Politicall Na-
bals, whose god is their gold, whose pleasure
is their treasure, who fauour nothing but the
things of this earth: are blind with *Balaam*
with their eies open, and so dimme eyed with
Hely, as they can not see the cleere lampe of

Politicians,
Num. 23.

1. Sam. 3

B 3

God

The best purchase

Rom. i

Iudc. vers. 11

God burning in the Temple : whilst they seeme wise, they become fooles, and fall away with the deceit of *Balaams* wages, and perish in the gain-saying of *Chore*. These are those that make a mocke of Gods worde, and haue the Preachers of it in exceeding great contempt, accounting themselues *Cedars*, and the other *briars*, and *thistles* of *Lebanon*.

The wisdom of these men fancieth not so much the wisdom of the spirite, it is thought but simple in comparison of theirs. They suppose themselues able, with the rowling of an eie, and as it were, with a breath, to attain to a sufficiencie of knowledge thereof. Once reading cursorilie of the Bible is enough with them, and by a part, they coniecture of the whole, and therefore they seeke after another Schoole-master, and a deeper wisdom, then the wisdom of Gods spirite.

But little do these know, what a librarie of learning, & store of al wisdom is to be had out of the blessed Bible: nay, how many sundry points, both of Doctrine & Maners, are couched and contained vnder one period and sentence of the Scripture.

A familiend.

As those that are Wine-drawers, by one draught of wine into a siluer bowle, doe pre-

of the true hidden treasure.

7

sent vnto the buyer, an experiment of the whole: so the new wine of the worde, being put into new vessels, hath bin tried what it is, by a smacke, and small taste out of one place of Scripture, that hath bin drawn out vnto vs.

This I dare avouch, that no booke of humane eloquence, hath euer beene so pathetically and perfittly penned, so garnished with ornaments and figures of Rhetorick, of such a subtile wisdom of perswading (as I may so say) of such a grace in setting forth one thing, such sundrie kinds of waies. There is none who hath sufficiently bin taught out of this book, or hath learned Christ enough: That which is there contained, we know but in part, many things the spirite hath reserved to himselfe, and kept shut from vs, that we might be his schollers vnto the end of the world.

The earth is not clothed with such sundry sortes of plantes, fruites, and sweete hearbs, as the Lordes *Eden* and garden of Scripture is adorned and set forth with most comfortable constructions. In sorting and matching mans learning with this, it is to compare the barren mountains of *Belboa*, with the fruitfulest Paradise of the whole world.

2. Sam. 1.

A Pearle is not knowne of what valew it is, but of Lapidaries and crafte-men of that

A similitude.

B 4

trade,

The best purchase

trade, who haue iudgement in it : Oh that we had iudgement to consider of the worth and worthinesse of this Pearle! that we knew that it were such a treasure as it is.

A similitude.

I counsaile therefore our vnwisely wise men, to blinke with cunning gunners with the one eie of carnal wisdom, that the eie of the spirit may better hit the marke, that we should all shoote at, and obtain the price that is set before vs.

The Papists.

The third sort of people, who like vnto swine, treade this Pearle vnder foote, are our Popish *Centaures*, who would haue Gods candle hidden vnder a bushell, and not to be set vpon a candlesticke on high, to shew light round about, who haue made the whole word of God of none effect with their lewd traditions, who are growne past grace with the common harlot, that permitteth euery knaue to haue accesse vnto her, going a whooring after euery balde inuention, which is, to play the harlot with those whom *Hierome* the Prophet taxeth vnder euery green tree. *These* are trees without fruite, twice dead, and plucked up by the roots: for as the open strumpet, who without any difference, admitteth all companions alike that come vnto her, is alwaies barren, and without fruite of womb: So the Romish strumpet admitting into the lapp

Math 5.
Math 6.

Hier. 2.
Iude vers. 12.

1. Cor. 12. 2

1. Cor. 12. 2

and

of the true hidden treasure.

9

and bosome of the Church, a confused chaos of very rascall rudiments, no marvaile it is that they are barren of grace, and the immortal seede of Gods most holy word cannot regenerate and better their affections.

The fourth and last enimie, but not the least, is the *Cyclopicall* Tyrant of this worlde, whose marching is like the marching of *Iehu* the son of *Nimshi*, who marched furiously: who aduance their cruelty aboue the starres, and offer villany and defiaunce to the throne of Gods maiesty; men of whoorish foreheades that cannot be ashamed, casting out all wickednes, as a fountayne casts out water. This pretious Pearle, fit to be worne in the Diadem of princes, is trampled vnder foote, and cast out by these wretches, as the clay in the streetes. These lay *Iacob* waste, and destroy his inheritance, and spil bloud like water on euery side of *Hierusalem*. This the church of God, by too too lamentable and wofull experience, hath felt continually; as *Iacob* by *Eseu*, the *Israelites* by the *Egyptians*, *Anna* by *Perinna*, *Elias* by *Achab*, *Amos* by *Amasiah*, the latter church of God by *Lucian*, *Iulian*, *Porphiri*, and such like. *Cain* may not brooke *Abel*, because he sacrificed: nor the brethren *Ioseph*, because he diuinely dreamed: nor *Saul* *Dauid*, because he sweetly singed: nor *Deme-*

Tyrants.

2 Reg. 9

Ierem. 30

Psal. 79

trius

The best purchase

trius Paul, because he so plainly preached.

A similitude.

As dogs cannot abide the sound of bells, so these hellish hounds yalpe and howle extreamely at the preaching of the Gospel. *Isaiah* must be slaine with a saw: *Jeremy* with stones: *Daniel* with Lions: *Amos* with a club: *Peter* with the crosse: and *Paul* with a sword: and true hearted Christians with all strange kindes of torments.

Wherefore to withstand such temptations as do grow vpon these occasions, that neither hypocrisie may blind vs, or superstition deceiue vs, the pleasures of sinne allure vs, or any worldly feare affright vs, the Holyghost to great purpose compareth his worde to things of cheefest choice, the subiect, matter, and end of our desires, fitting himselfe to our distempered minds, as the good Phisitian to diseased bodies.

A similitude.

The Phisitian perceiuing his pained patient, thorough his euill disposed stomacke, to resist such diet as best maketh with his health, and to chuse that onely which feedeth his disease, tempereth and seasoneth those things so by art which he so much loatheth, with those things that he loueth, as by that which please him, he may the better take that which will ease him. Now because we are giuen to loathe the worde which we loue not,

and

of the true hidden treasure.

II

& like too much the world which we should not: vnder those things in the world as pearls and treasure which we loue most, to which he resembleth and compareth his word, he winneth vs to that which we loue so little; namely, to the better receiuing of his word.

And herein I seem to see the tender affection of our louing father in his stile and course of writing, how he imitates the nature of best affected mothers towards their tender children, who to please their fancies, do stammer and fute themselves to their kinde of speech, mincing and nibling their words like their children.

A similitude.

And because we are as greedy of worldly treasure, as *Abalon* of a Kingdome, he speaketh grossely after the manner of men, and abaseth his wisdom, applying it (as you see) vnto our worldly wisdom.

2. Sam. 25.

And I may not vnfitly liken him to an excellent experienced angler, who the better to toll fishes to his hooke, hath his choice, delightful baites, that best do fit that purpose, to draw those that lie in the bottome to the toppe: So the wisdom of God here angling for our soules, angleth (as you see) with a golden hooke, and the best baite that is, at which he knoweth well, we will be sure to bite with stomacke enough, that we that are in the bottome

A similitude.

The best purchase

tom of miserie, may be brought vp to the top of all felicitie.

Sithens therfore the word is of that worth, I hope for the gaining it we will easily swallow vp such former hookes, as are laide to catch those that haue a loue heereof mentioned before: and wilbe so wise to esteeme it as we should, and embrace and honour the louing kindnes of our God, who hath opened vnto vs the treasures of his house, and hath powred out the riches of his mercies on vs.

Epheſ 4.

Seemed it not to be grace enough that we were so created after his owne image in righteousness, and holinesse? that we were made partakers of so many of his blessings, and that it was his pleasure to giue vs a kingdom? vnlesse he also followed vs with ouerflowing fauour, by giuing vs his word, in the which he hath wrapped and sealed vp his wil, whereby we may know what legacie he hath giuen vs, and how we may be able to attaine vnto this kingdom? Herein is more then fatherly affection towardes vs, and it is as needfull, as comfortable vnto vs. For if the Prince should say to any of vs: If you shall be conformable to my lawes, and obsequious to my wil, I will aduance you, and bring you to honour; but if you shall be obstinate and rebellious, you shall haue iudgement without delay, and the sword

sword shall consume you : and this prince should conceale and keep close his laws from vs, whereby we are not able to coniecture of his wil, were not our estate and condition very miserable?

In the whole mappe of Scripture fixe we our eyes on *Nabucad-nezzar*, only the anatomy of mans life, without knowlege of Gods word.

He dreaming a dreame which none of his dowyty Doctors could vnfold, how moodie and melancholy was the man vpon it? into what a furie and extasie was he driuen, looke but how the storie doth portray out his passions. And in this case should we be, had not the Lord bin gracious to his seruants, in giuing his lawes vnto *Iacob*, his statutes and ordinances vnto *Israel*, in deliuering vs state and possession of his Kingdom, by these charters and court-rolles, euidences and deeds surrendered vnto vs.

Dan. 2. 1. 11.

This is the instrument which God hath vnto from the beginning of the world, wherby it hath pleased him to work our saluation, as the parable of the vine sufficiētly insinuateth, to the pruning, trimming, & dressing wherof, there were labourers successiuelly, from the first hower, to the last, sent into the same.

It is one of the first arguments of the Lords furie,

The best purchase

Amos. 8

furie, that when he meaneth to be a sharp schoole-master vnto vs, his hand shall be so heauie vpon vs, as he will smite vs with a spirituall famine of his word, wherein he shall handle vs manifold more roughly then if he should haue pulled both our armes from our shoulders.

Isai. 3.

Else-where denouncing vengeance against vnrighteousnes, he threatneth to strip them, and depriue them of the Prophet, the interpreter and vnfolder of his heauenly oracles.

Hosca. 7

Herevnto answereth this denuntiation of the Lordes iudgement: *The people of Israel shall be without God, without Priest, without Law:* Marke how he confoundeth them, and makes them both one, to be without a priest, and to be without a God, as they are indeed. For, *Homo sine doctore, est ut cæcus sine ductore.* A man without a teacher, is like the blinde without a leader: like sheep without a shepherd, subiect to the wolfe, easily to be wurowed, like a ship without a pilot, splitten of rockes, Syrtes and sandes, easily ouerwhelmed.

A similitude.

Let a man be neuer so grieuously sicke, we despaire not of recouery, so long as he hath help and benefite by phisicke; but if phisicke faileth him, he is a dead man, and there

Isay. 9

of the true hidden treasure.

15

there is no hope of him: our head is sick, and
our whole body is heavy, there is nothing
whole within vs, yet there is good hope, so
long as we are comforted, by this heavenly
philick of our health and saluation; but want
this, and want al together, there is no help and
recouery to be had.

Be the handy-crafts man and artificer ve-
ry beggarly, yet so long as he is not driuen to
sell away his tooles, but keepeth them by him,
he may be able to prouide for his liuing: but
if he palter away the instruments of his trade,
he may take him to his heels, for it is impossi-
ble he should hold vp his estate: Let the world
frowne vppon vs as much as it will, we are
well enough, so long as the old and new in-
strument of the word is preserued among vs;
but if that be once gone, we shall all like run-
nagates continue in security, and be driuen to
seek our trade in desolate places. But of the
further dignitie, and necessitie here-
of, the sequeale shall en-
treate.

A similitude.

Psal. 109

Cha.

CHAP. II.

*That the word of God, is all kinde
of Treasure.*

Iob 28



*As Iob saith of wisdom, so it may
be saide of the word of God, the
wisdom of the spirite. It is not to
be valewed with the wedge of gold or
Ophyr, nor with the precious Onyx, nor the Sa
phire: The Gold nor the Cristall is not equall vnto
it, it shall not be exchanged for plate of fine
gold. No mention shall be made of the Corral or
of the gabish, for it is more precious then pearles.
The Topaz of Ethiopia shal not be equall vnto
it, neither shall it be valewed with the wedge of
pure gold.*

The name of a treasure containeth vnder
it, whatsoever is to be named: and when we
haue named all, in comparison of the word,
is like a candle set before the Sunne which
vanisheth before it, and like a stope of water
to the huge Ocean sea, which is nothing vnto
it.

The place wherein this Treasure is, is hea
uen, so that our conuersation must be heauenly
(as the Apostle teacheth vs) if we will attain
vnto it: The Lord high Treasurer is the spi
rit of God, and his Vnder-treasurers, wh
hau

of the true hidden treasure.

17

haue also keyes thereof, are his able ministers of the new Testament, that carry about this Treasure in their earthen vessells. Men, for their outward persons, that are base, the very abiects, and excrements of the world, such as the Prophets & Apostles were before them, vulgar and meane men, as shepheards, fishermen, Publicanes, and such like. But the indignitie of our persons derogateth nothing from the dignitie of the word: There is none so vnwise as to forsake a Treasure, for the basenesse of the bringer; gold is gold, from whose hands soeuer it come.

1. Cor. 4.

1. Cor. 4

If the King should send a general pardon, to all condemned captiues in his kingdome, by some pittious poore person, the pouertie of the Pursuant disgraceth nothing the graciousnesse of the pardon, it is of as ful power, and no doubt, should be as welcom, as if one of the Nobles of the Court should haue brought it. The facultie of this gift, and riches of this Treasure, is from God alone, neither dependeth it vppon the person of a man: wherefore, respect ye not what we are, but what we bring vnto you, and what it will make you, if you esteeme it as you ought.

A similitude.

To him that faithfully runneth his race, finisheth his course, keepeth the faith, we doe not here propound an Olive braunch, an

2. Tim. 4.

C

oaken

The best purchase

Hebr. 12.

Oaken garland, a Lawrell bough, as monuments of his stout stratagems and actiuitie; we set not vp for his memorial, marble, siluer, or golden pillars: But we teach him that his name is written in heauen, that he shall haue an inheritance among the faithfull, that he shall be free denison of his heauenly *Ierusalem*, that he shall haue true and euerlasting Treasure, and finaly, be made the deere child of God, in his deere sonne Christ.

A Treasure properlie, is a store of al provision, seruing, not only as a supplie for present wants, but for al future haps, and necessities whatsoeuer.

The word is this Treasure, in respect of Christ, the obiekt, subiect, and argument of the word: *In whom all treasures of wisdom, and knowledge of his father are hidden. In whom the fulnesse of the Godhead bodily doth dwell, who is made to vs of God his Father, wisdom, righteousness, sanctification, and redemption. The bread of life, whom whoeuer eateth, he shall hunger no more. The water of life, which doth away the thirst, of our drie and drouhtie soules. The light of the world, which whoeuer followeth shall neuer walke in darkness. The doore by which we haue passage, like and possession of the kingdome of heauen. He hath also prepared a table for vs, and seats*

Col. 2

Col. 1.

1. Cor. 1.

Iohn 6.

Iohn 4.

Iohn 8.

Iohn 10.

of estate, therevpon to sit as Iudges vpon the
twelue tribes of *Israel*. He is therefore a true
treasure, surmounting all other kinds of trea-
sure whatsoeuer: so as, hauing this, we haue
our generall *quietus est*, and neede not looke
after the gold of *Ophyr*, or the mines of *India*.
But with gladsome hearts may take vp this
Antheme and dittie of *Dauid*, *The Lord is my* Psalme 23.
Shepherd, therefore I can want nothing. He shal
bring me to the green pasturs, and leade me forth
to the waters of comfort. And breake out with
the Apostle into this sentence of thankesgi-
uing. *Blessed be God the Father of our Lord Ie-* Ephes. 1
sus Christ, who hath blessed vs with all spirituall
 blessings in Iesu Christ.

Let God do so & more to me (for I willing- Ruth 1.
ly sweare so deeply in so deuout a cause) if 1. Sam. 3.
from hēce, as from a fountain, from a root, &
from a treasure, al needful graces, temporal &
spiritual, lawfully to be wished or conceiued
of vs, do not stream, spring, & come vnto vs.
There are many I doubt not that beleeeue not
this report, and but few to whom the arm of
the Lord is reuealed: yet be perswaded, but Isay 53.
to make experience of it, to come to his word
with reuerence and religious deuotion, rather
like a Bee to gather sweete hony, then a Spi-
der to sucke deadly poison out of it, and thou
shalt find thy selfe framed in a new mowld,

The best purchase

Acts 1.

metamorphosed and moulted into another forme : we shall be led to confesse as it is indeed; that as the holyghost filled the house, so this is a treasure that filleth the heart, that it is of that working, that the water of that well was of which Christ did speake vnto the woman of *Samaria*, *He that drinkes of this water shall thirst no more.*

John 4.

The word of God raiseth vppe the dead, regenerateth the liuing, healeth the sicke, and preferueth the whole : delighteth the godly, reclaimeth the wicked, lightneth the blinde, warmeth the cold, comforteth the sad, and confirmeth the desperate. The want of this, is the high way that leadeth to the chambers of death, and deadly misfortune. For from hence onely proceede vaine hope, trembling feare, consuming care, furious lust, boiling couetousnes, fretting enuy, & fuming anger, & the whole black gard, rablement & retinue of malignant mischiefs, of impotent affectiōs the carbuncles, boils & botches of our soules.

Infinite are the attributes to expresse his properties, which are giuen to the word : It is called *Light, Bread, Wine, Medcine, a Sword, a Hammer, a fire, Seede.* *Light*, because with his orient brightnesse it illuminateth our mindes, informing them, and induing them with heauenly wisdom. *Bread*, because it sustai-

of the true hidden treasure,

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sustaineth our hungry soules, and filleth our empty soules with goodnesse, strengthening and staying vs in the way of godlines. *Wine*, because it cherisheth mannes heart with the gladsome memory of his mercies & promises, and maketh him mery with the ioy of his countenance. *Medicine*, that it healeth our putrifying sore, swellings, and corruptions. *A Sword*, that it diuideth betweene the soule and the marrow, and heweth asunder all our workes, and affections that are sinfull. *A Hammer*, because it battreth and mollifieth our hard and stony consciences. *A Fire*, because it kindleth the spirite, and the loue of God within vs. And *Seede*, because, it being sowed in the furrowes of our heartes, by the spirit of God our husbandman, it is of verie great increase and cast, in some, an hundred, in some, threescore, in othersome, thirty fold.

Psal. 107

Hebr. 4

Since then the vse heereof is so great and manifold, and extendeth it selfe so farre, why worketh it not these wholsome effects in our sinfull consciences? why is it still as a dead letter vnto vs, as bitter to our taste, as is the very gall, or the water of worme-wood, and we can not digest it?

If Gods word be a light, why walke wee not in this light, but groape at noone day, & sit stil in palpable and damnable darkenesse

The best purchase

of horrible ignorance?

Reuel. 10.

If it be Bread, why doe we not as the Angel sayde to *Iohn*, *Take this booke and eat it?* but we do still remayne hungry like dogges, and goe about the city.

If it be Wine, why do we not powre out, take our fil of it, and make our hearts cheereful and merry with it?

If it be Medicine, why do we not bind it to our blisters and wounds, to drawe out the rancor and corruption of them, and to make vs whole?

Since it is a Sword, why do we not with it cut the cordes of vanitie, and cart-ropes of iniquitie, and hew all the bondes of vngodlinesse asunder?

A similitude.

If it be a Hammer, why doth not the noise of it grate thine eare, and the power of it breake thy heart; but thine eares like Smiths dogges vsed to such noyse, giue no heed vnto it: and thy heart more hard and stubborn than the adamant, yeeld not a whit at all the blowes therewith?

If it be Fire, why doth it not take holde of sin, & consume our wickednes like stubble and melt all the vngodly of the earth like drosse? and inflame and lighten al our heart with Gods loue?

If it be Seede, why commeth it not vpp
and

of the true hidden treasure.

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and take deepe roote in vs? but we are stil as waste ground, which hath not beene sowed at all?

The raine is al one which descendeth vpon the corne, and vpon the thornes, but the effect is not one: for it falles vpon the corne to ripen it for the barne; but vpon the thorn, to fit it for the fire. The gracious deaw of the blessed worde of God, hath beene great among vs; it behooueth vs to see to his effect, whether this moisture doth bring vppe thornes within vs, or ingendreth good seede.

A similitude.

Goe to then, now tell me, what is it that thou wantest? and, tel me whether this be not a treasure, and a store-house, to furnish euery want.

Dooft thou hunt after honour, and praise of men? by this shal euery man haue praise of God. Doth thy heart couet after riches and long life? beholde, the length of dayes is at his right hand: Riches and plenteousnesse is in his house. *David* resteth wholly contented with this, *The Lord is my portion*. *Moses* before him preferreth Christs rebuke before the coffers and riches of *Egypt*, All the riches that are in the world, make not an end of this ioyful haruest; for it is not shut vp vnder the promises of this life, but it stretcheth to the promises of the life that is to come. The

2. Cor. 4.

Prover. 3

Hebr. 11

1. Tim. 4.

Psalm 34

Spirite speaketh euidently, *They which seeke the Lord, shall want nothing that is good.* Answerable wherunto is this Aphorisme of our Sauour, *First seeke the kingdome of God,* and this shall be the Porter that shall bring in all your liuing, all other things shall be put into your mouthes.

Matthew 6

If ignorance doth trouble thee, here thou maist haue knowledge: if heauinesse, comfort: if doubt, counsaile: if feare, hope: if dispaire, encoragement: if temptation, protection.

Matthew 41

The latter *David* with these small smooth stones, smote the hairy scalpe of our ghostly Goliath, and put him to confusion. And the former *David* with his shield and buckler did beare off brauely the buffets that sinne gaue him, *I did hide* (saith he) *thy Lawe within my heart, that I might not sinne against thee.*

Psalm 119

There is no age, or sexe, or condition of persons, that hath not a great benefite, and treasure of the word. It is a rule for the yong man to square his life, and for the old man to order his death. It is vnto the poore instead of the meale, that tooke away the bitterness and death of that hearb which was in the pot: it giueth them comfort in the midst of all their sorrowes. It sheweth the rich man, how to vse his riches, it teacheth the Senatour wise

1. King. 4

dome

dom. So that euen as *Ioseph* had no vse of Astronomie, because he had the gift of prophesie, so he needeth not any other riches, that hath this incomparable riches of Gods spirit.

Since therefore we so diligently read books of humane learning, from whence we obserue nothing, but either common-wealth discipline, or gouernement of health, or precepts oeconomicall, or points of husbandrie, or inuentions of trades, or allurements vnto pleasures: how much more ought our whole studie be set vpon Gods law, by which God himselfe speaketh face to face vnto vs, by which the mind is exceedingly comforted, disquiet thoughts dispelled, the whole man enabled, beyond all imagination to euery good worke?

Be thou of what mould and constitution that may be, here is argument and reading for thy turne. Art thou of a graue and seuered disposition, and doth nothing but a sad and austere stile delight thee? here is law agreeable to thy humour. Is thy heart so obdurate, as nothing but iudgement, and terror can soften it? repaire vnto the Prophets, whose dreadful comminations are hammers and thunderboltes, and as scepters of yron to beate them vnto powder. Art thou light hearted and of

The best purchase

Psal. 78.

a iocund, and delightfome nature? heere is
 psalmodie and harmonie for thy fancie. Art
 thou philosophically and grauely bent, and
 delightest thou to heare concise, and curious
 sentences? the Lord here openeth his mouth
 in parables, and declares vnto thee hard sen-
 tences of old: Reade *Iob*, *Ecclesiastes*, the pro-
 uerbes of *Salomon*, and there are quicke in-
 uentions futable to thy vaine. Last of all, art
 thou nice and curious in thy reading, and
 doth nothing but Chronicles and antiquities
 affect thee? there are none such braue anti-
 quaries as the pen-men of the Scripture, the
 admirable actuaries & historians of all times.
 Thus euery kind of way whither soeuer we
 turne our selues, and name what we will, we
 haue here a trefure to beare out al our wants.

A similitude.

So as it seemeth not vnlike a princes armory,
 which affoordeth plenty of all sorts of armor
 and implements of warrefare, futable to eue-
 ry condition of person, whether of tall or low
 stature, whether of strength or weaknesse of
 body.

Phil. 3.

What is worldly treasure which we esteeme
 so much, but base and vile in comparison of
 this which we esteeme so little? *Paul* not being
 able to find out with himselfe a worser thing
 to which he might compare it, likeneth it to
 dung. A homely comparison, yet fitting
 right

right the nature of the thing. For what is it
 else, being considered as it is? what is the sub-
 stance of our chiefeſt treasure, as of gold, sil-
 uer, or the *Onix* stone, but the very guts and
 exhalation of the earth? The gorgeous glut-
 ton who was in the ruffe, robed in purple:
 what was the matter of it, but the wooll of
 dead beasts, and what was the die and colour
 of it, but the excrements of the shel fish? His
 lawnes and daintie diapers, what were they,
 but the barke and the skinne of the flaxe? His
 delicate dishes sent from his dresser, what
 were they but the carcasses of beastes, birds,
 and fishes? his pompous pallace was nothing
 else but a confused lump of earth congested
 together.

Luke. 16.

And if I should leade you with a long dis-
 course, and recite of particulars, I must brand
 them on the foreheads with *Salomons* marke,
Vanitie of vanities and all is vanitie.

Eccle. 1.

There is nothing earthly, stable and per-
 manent: The word of God only endureth
 for cuer.

Our life passeth away swiftly like a post,
 our youth wax soon old, fortune often frow-
 neth, and riches ebbe and flow, as the waters
 of the sea, and resemble harlots, who do no-
 thing but flatter, coozen, and forsake vs. *The*
people that calleth thee blessed, deceineth thee
 faith

A similitude.
 Iſai. 4.

The best purchase

saith the Prophet *Isai*, Trust not this flattering and deceitfull world, which will kill thee with culling thee, as *Ioab* did *Amasa*, and *Ia. n. hel* did *Sisopa*. It wil promise thee one thing, and giue thee another thing, as *Laban*, who promised *Rachel* vnto *Iacob*, and foisted in *Leah*, It promiseth thee prosperitie, and it giueth thee aduersitie, tempering poison in a golden chalice, like the whoore of *Babylon*.

Gen. 29

What did all the treasure and pleasure of *Egypt* availe to help *Pharao*, whenas in the height and top of his gallantnesse, the waters ouerwhelmed him, the depths couered him, and his whole hoast did sincke to the bottom like a stone?

Exod. 14.

Nabucad-nezzar had trusted vppe much treasure, and had brought in the wealth of the whole world, into his exchequor and treasure-rie at *Babylon*, he stalked in his galleries, and crowed pertly like a cocke vppon his dunghill: *Is not this great Babel which I haue built for the honour of my kingdome?* But his comb was soone cut, he soared vp so high in the lightnesse of his mind, euen as the bird by the lightnesse of her feathers, but he was made come downe with mischiefe enough, and on the other side brought as low, driuen from his court and courtly retinue, and dieted, couched, and driuen among beastes.

Dan. 4.

Bal.

of the true hidden treasure.

29

Baltasar braued it passingly for a time and
who but *Baltasar*? but this lustinesse lasted
not, for immediately he saw vpon the plaster of
the wal his definitiue doome, which brought
him to his dumpes, perplexed his thoughts,
dissolued his ioynts, knocked his knees toge-
ther, and what good then did all his treasure
do him?

Most miserable therefore and wofull is
of their estate, who preferre this earthly which
is so fraile and fickle, before the celestial trea-
sure of the worde which abideth for euer:
wherevnto shall I liken such a generation?
They are like vnto dogges, who will not de-
part from the drie bone they gnaw vpon, for
any peece of money: or like *Aesops* cocke,
that hauing found a great iewell in the dung-
hill, is desirous to permute it with a barly kar-
nell.

A similitude

If thou fearest that thy corne will foist in
lower ground, to preuent such mishap, thou
canst hoist it vp to a higher granerie. Thy
treasure which thou coffereest & hoardest vp
in earth, will canker and corrupt in this case,
therefore be as prouident for thy soule, as thou
art carefull of thy corne for the sustenance of
thy body, & lay vp such prouision as is need-
full for it, in the highest loft, where it may lie
safely, & be as forward to lift thy soul to hea-

Aug. in Psal. 1
89.

uen

The best purchase

uen, as thou art to lift vp higher vpon any occasion thy graine heere in earth: if thou askest how, and art herein desirous to be taught? I answered with *Augustine* the pulleys, paragables, ladders, & instruments hereunto belonging, are thy wel qualified and godly affections. Thy loue is the captaine that giuethe the onset, the foote of the soule, according to this proposition of *S. Augustine*, *Amor meus pondus meum; Amore feror quocunq, feror.* My loue is my burden, whither soeuer I am carried, it is loue that carieth me. Base account made of some kind of money, in a double respect, partly, because the substance is but base, and partly, because it is false, and counterfeited.

Psal, 119

Such is the treasure which the world yeeldeth vs, the word of God onely is of simple substance, purer then gold, yea then fine gold which purer then the siluer which hath bin seauentimes in the furnace purified.

A similitude.

Bagge vp therefore such money as is current, and will be sure to goe for payment at the resurrection of the iust. Send thy treasure thither, whither thou art sure to goe, as the merchant-factor laieth out his mony abroad to be repaide it at home.

A similitude.

We are here trauellers and pilgrims vpon earth, and haue no certaine dwelling place. As trauellers cannot carry any great burden

with

of the true hidden treasure.

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with them, neither is it wisdom to bestow
cost there, where ye may not abide, so to rake
up treasure here, from whence we must al de-
part, and to burden our selues with heavy
loades of worldly possessions in our trauell
towards heauen, is both importable and ab-
surde.

Looke not thou for water to be yeilded to thee out of the flintie stone, or wooll to keep thee warme from the asses backe. It is madnesse to hunt the windes with a net, it is lost labour to build vpon the sand, and to draw up water with a syue. Haue recourse to *Moses*, the Prophets, and Apostles, and from these fountaines which can neuer be dried up, draw waters of saluation. Lay this good foundation, and it shall be like Mount *Syon*, which can neuer be remooued. Similitudes,

Let the glutton in hell, out of the midst of the flame, desire that some preacher might be sent from the dead, to fore-warne his brethren: we mindfull of the censure, & reproof of the Prophet: what? *from the living to the dead?* heare *Moses*, & the Prophets: to whom if we shall haue diligent accesse, we do not put our hands in a beggars wallet, but into a store-house, and treasurie of wealth which can neuer be spent. Psal. 125

The holy Scriptures are like a deepe well, and Luke. 16.
Isai. 8. Similitudes.

The best purchase

and fountaine, which is not to be drawne out
and emptied by a bucket, but the more y
laue it forth, the fresher it runneth: or like
gold or filuer, which, the more you rubbe it
& turn it with your hands, the brighter it ap
peareth: or like vnto fire, which, the more it
blowne, the cleerer it burneth. These simili
tudes fal wel into our purpose. since the scrip
tures vse them, & the word of God is compa
red vnto them. For as these things are cheef
est in request, and excell all others: so God
worde easily doth excell, and ruleth ouer all

Let the Poets therefore stand vpon their
numbers, odes, and verses, and draw them
from their fained and farre fet fountaines
Helicon, Castalio, Parnassus, and such like: w
haue the word from heauen, published to the
church vpon the mountaines, *Sinai, Sion*, and
Hierusalem. Let the Heathens hunt after their
idle imaginations, and run into the holes and
caues of the earth, to their worm eaten oakes
to their paltrie pillers; for their oracles are di
rections in all their proceedings, we instead
of these broken reedes, doe wholly rest ou
selues vpon the sure foundation of the word
which standeth fast for euer.

Pithagoras may parley as long as he please
with owles, and with Eagles. *Apollonius Thy*
aneus may listen till he list after the chirping
and

of the true hidden treasure.

33

and piping of birdes: we lend our cares alone to the God of heauen, the creator of al things, by *Moses*, the Prophets, his sonne *Christ*, and the Apostles speaking vnto vs.

Let worldlings delight them selues still if they will, in their foolish wisedome, or wise foolishnes, or continue blinded in their rude, and grosse ignorance, or gape still for gold, the very garbage of the earth and with wretched *Esa*, hunt for venison abroad, we shall hūt with blessed *Iacob* for a blessing at home, we shall lay vp treasure for our selues in heauen, we shall climbe the mountaine of this worldly wisedome, and treade it vnder feete: whereby we shall behold as in a cleere region, the secret mysterie of al heauenly wisedome, and all the spiritual treasure of saluation; which grace, the Lord giue vs.

CHAP. III.

That the word of God, is a Pearle of great price.



Moses the law-giuer to the Lordes people, being to set foorth Gods preceptes vnto them, that they
D might

The best purchase

/ Dent. 6

might be the more zealous of them, he putteth this peremptorie preamble vnto them. *These wordes which I commaund thee this day, shall be in thine heart, and thou shalt rehearse them continually to thy children, and shalt talk of them when thou tarieſt in thine houſe, & as thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up. And thou ſhalt bind them for a ſigne vpon thine hand, and they ſhall be as frontlets between thine eyes, alſo thou ſhalt write them vpon the poſtes of thine houſe, and vpon thy gates.*

A ſimilitude.

Thus he trimmes his matter with ſundry ornaments and circumſtances of art, to make it to be loued, as a woman deckes her ſelfe with a great number of iewels, that ſhe might be more eſteemed.

Here is a muſter of circumſtaunces together, marching and following in very ſtrange array : euery ſeuerall worde is the edge of a ſharp ſword, and the main blow of a beetle, to driue this wedge through our knottie blockiſh conſciences.

A man would haue thought he had vſed force enough, and made his matter ſure with the firſt onſet, in commanding, that this worde ſhould be within our heart, which is a caſke & coffer ſufficient to keep it ſafe enough. For that is a caſtle and fortrefſe that repelleth the batterie

of the true hidden treasure.

35

batterie of sinne. Wherefore *David* saith, *I* *Psalmc 119*
haue hidden thy commaundements in my heart,
that I should not sinne against thee.

But not so satisfied, he requireth further,
that we rehearse his precepts to our children,
and that as a *Nightingale*, who hath got a
pleasant note, is alwaies harping and chirp-
ing vpon it, we should alwaies dilate and de-
scant vppon them, when we come into the
house.

But, albeit domesticall study and quiet,
much furthereth meditation, yet a further
taske and labour is enioyned vs, namely, that
whilest we are in our iourney, and the out-
ward feete of our bodies runne their waies,
the inward feet of the mind and soule should
runne with *David*, the waies of Gods com-
mandements.

And yet as though this worke thus en-
ioyned vs, were not enough for vs, he com-
mandeth moreouer, that couching and lying
downe, our minds should watch and waite
herevpon. This seemeth to be such a hard
peece of seruice, as the like wherof, no master
weth to lay vpon his seruant, who among vs
do so abridge their seruants of their naturall
rest, as to exact and claime that time which is
due to rest, to be spent in our affaires.

One would thinke now he could goe no

D 2

further

The best purchase

further, but that he must here stop and set vp his rest: but behold, as soone as we are out of our sleepe, and do cast vp our eies, he setteth worke enough before vs. For to helpe our memories that are weake and slipperie, he willeth vs to weare them as rings vpon our fingers, and bind them as signets vpon our hands, and yet as though the hand were too farre distant, and remooued from the heart, and for all this helpe and good meane, might be forgetfull, he prouideth that his precepts should be the obiect of our senses, in setting them as frontlets betweene our eies, which may alwaies rub and quicken vp our memories.

And yet there wants this clause to make full the period. *Thou shalt write them vpon the posts of thine house, and vpon thy gates, that thy studs, gates, and portals, at thy ingresse, and egresse, may be publike preachers to thee.*

Now thou, O man of God, let me aske thee this one thing; why dost thou amplifie and enlarge this matter, and giuest such letters of commendation vnto it? No doubt thy answer is, that treasure of much worth, hath need to be wel kept, and that pearles of cheefest price, which are easily lost, should be fast tied to ribbands, and warily locked vp.

It is to much purpose that the word is sampled

pled and patterned to a pearl, and a manifold and comfortable vse we haue hereof, and it liuely setteth forth the dignitie, nature, and excellencie of the word.

This Pearl is the omnipotent and eternal word of God, properly so called, for sundry good respects, whether we consider the subject, matter, or form, maner, and operation of the pearle.

For the matter of it, it consisteth wholly of the dew of heauen, which a certain shel-fish, vsually at a set and certaine season of the yeere draweth to it self, as natural philosophers and historians do report: now how in this property it fitteth Christs nature, the kingly Prophet sheweth vs directly in this wise. *The fruit of the womb is of the dew of the morning. Ille ad margaritam iam ipsam peruenerat, quæ integumentis mortalitatis quasi concharum obstaculis, inter profunda huius sæculi atq; inter duritias saxeas Iudeorum aliquando latuerat.* Christ now, (as faith Augustine) grew vnto the very substance of a pearle, inclosed and shut vp in virgins womb, and mantle of mortalitie, as it were in the shell, and couerture of the fish, lying hid a while in the depth of this world, as it were in the sea, and among the cragged rocks of the people of the Iewes.

Plinius.

Psalme 130

Aug. Tom. 4.
Quæst. in
Mat. quæstio
13.

The forme of the pearle is orient and glistening

The best purchase

stering, and exceeding beautifull, wherein it hath a notable agreement with this word, as the same father in the same place thus witnesseth, *Verbum Domini lucidum candore veritatis, & solidum firmitate aternitatis, & undiq̃ sui simile pulchritudine diuinitatis.* The word of God shineth through the brightnesse of the veritie, it is firm and sound through the solidity of eternity, and it is in al parts alike in the beautie of diuinitie.

The vertue and operation of the pearle is great, and for diuers vses is exceeding medicinal, among other, to remedie the panting of the heart, to quicken, comfort, and restore the vitall spirits, to depell and driue away the giddinesse, dizzinesse, and swimming of the head. Now how all these conspire in one in Christ, and are compleate in him, and are brought to passe in vs by feeling experience, by the operation of the word, it is as cleer and apparant as the Sunne.

Psalm 119 This was that which was *Dauids* comfort, and quickened him in the midst of his trouble.

1. Sam. 28. The want of this, droue *Saul* into all perplexed and pittiful passions, and most desperate designements, whilest he rowled in his melancholy and mad moode and bethought himselfe, how God was departed from him, and

and answered him no more, either by Prophet, or by dreame. This is the comfortable electuarie of our soules, made by the art of the best Phisitian, and approoued by long experience as most excellent.

A similitude.

This is that *agua vite*, which doth, not only slack and alay our thirst, but worketh within vs to the quickning of our life, when it is dead in sinne. Therefore Peter calleth it *the word of life*, saying: *Lord, whither shall we goe? thou hast the words of eternall life.* And Christ calleth it *life*. *This is life eternall, to know thee the true God, and him whom thou hast sent, Iesus Christ.*

A similitude.

Iohn. 6

Iohn. 17

There is no sinner so swallowed vp of sinne, so dead and buried in it, whome the woorde can not quicken and rayse vp againe.

It cried out to the drie and dead bones in the field, and loe they were knit together, the flesh came vpon them, and the skinne aboue couered them, they breathed, liued, stode vpon their feete, and became a mightie armie.

Ezech. 37

Lazarus who had lien foure daies in his graue, was quickned by this word.

Iohn. 11

As the bodie liueth by his bodily food, so doth the soule by his spiritual foode: the food and diet of the soule is the word. But herein

A similitude.

The best purchase

this food exceedeth much the other, that this is effectuall and liuely to the dead, but the other is nourishable onely to the living. Take thou heede therefore of the wretchles regard and loathsomnesse of the word, since it is thy meate. For as among the diseases of the body, there is none more desperate then his, whose stomacke either loatheth or retaineth not his meate, the strength of his life, without which the body dieth: so he, whose soule abhorreth this meate, is in all extremitie, and is brought according to the saying of the prophet, euen to deaths doore.

A similitude,

¶

Psa. 107.

A similitude,

¶

What man is so desperately and irrecoverably sicke, who doth not gladly heare that Physitian, who doth but barely make him promise of his health. albeit he be not able to performe it? wherefore since Gods word is life of it selfe, and healeth all infirmities, suffereth vs not to be giddie in the spirit, or wauer in the faith, but giueth vs assurance of our eternal saluation, ô deare and precious! let this pearle be in our sight.

Let the Poets boast of *Orpheus* as they please, who with musicke tamed sauage beasts: of this we are most sure, that Gods worde hath reclaymed and altered beastly minds: and of Apostataes, hath made them Apostles, of purloyners of Gods secrets, and

mer.

of the true hidden treasure.

41

merchandizers of the word, hath made them the faithfull dispensers of his mysteries.

Paul very expressely laieth out so much, whenas portraying out our counterfeit, as it was, without Christ, after whose glorious image we haue bin perfected and transformed, he indigestly shadoweth vs out with a blacke coale in this mishappen manner.

We our selues also were in times past unwise, disobedient, deceined, seruing the lustes, and diuers pleasures, liuing in malicioufnesse and enuy, hatefull, and hating one another. Likewise, leading vs along with a rehearfall of sundrie enormities which we ritely committed, he inferreth therevpon, that this was our estate, but the case is altered with vs, we are washed, sanctified, and iustified, in the name of the Lord Iesus, and by the spirit of God.

Titus 3.

1. Cor. 6.

Be we neuer so profound and deeply wise in humane wisdom, it may beseeme vs well to seeke after this wisdom, as a Pearle of greater price and vertue than the other.

Solomon, the wisest that euer was, saw verie manifestly, that wheresoeuer the vncreated wisdom of God spake, it spake of excellent things, euen things seemely for Princes. And although some places are shallow enough for the lambe to wade in, yet there be some deep enough to drowne the very elephant : of the
which

Prover. 8

The best purchase

Rom. 11.

which we may say with the holy Apostle, *Oh the deepenesse of the counsailes and wisdom of God! how vnsearchable are thy wayes; and thy paths past finding out?* One *Plato* is woorth a thousand vulgar men, the Scriptures surpasse all the writings in the world.

2. Sam. 11.

2. Sam. 12.

Loe, thou that arte so highly conceited of thy selfe, and thinkest thou canst see farre beyond the Moone, imagining that a Preacher can speake nothing vnto thee, but that thou knewest before, or that he is not able to stirre thy affections, I wish that *Dauid* might bee a president vnto thee, to reforme thy iudgement, who being mightily inspired with the Spirit, yet for al his wisdom dwelt stil in the damnable ignorance of his sinne, without remorse of conscience, vntill the liuely voice of *Nathan* the Preacher pierced his heart, opened the eyes of his vnderstanding, and taught him knowledge.

Dan. 4.

Nabuchadnezzar hadde a vision of a tree, which was a figure of his fortune: but all his wisards in court and country coulde not lay it open, but he tormented himself with the hidden mysterie of it, vntill *Daniel* did vnfolde it.

Acts 22.

Acts 9.

Paul was a choice man, of very rare parts and induments of mind, traded vp in learning at *Gamaliels* feet, a doctor of the law mightily read, and checked by his aduersaries openly, for

of the true hidden treasure.

43

Oh for ouermuch studying of himselfe : yet for all
his priuiledge of his wisedome and learning,
he was sottish and senslesse, vntill hee entred
into Christ his schoole, his learning was but a
dead letter vnto him, vntil the spirit quickned
him, and he was sent to *Ananias*, who inform-
ed him what to do.

If the Spirit openeth not the doore of thy
lippes, thou speakest like a Parrot, thou canst
not tell what, as *Caiphas*, who prophecied and
preached of Christ, but didde not know so
much.

A similitude.

Trust mee, there is no estate of life more
miserable, than to remaine in ignorance of the
word, and no estate happier, than to haue the
knowledge of it. What say I of this Pearle?
that it easeth panting hearts, dizzie heads, and
cheereth vitall spirits, this word is *πολυφαινον*,
and *πολυερόπον*, it is all in all vnto vs.

If *Saul* be madde thorow melancholy, if
David play these songs and ditties vppon the
harpe, his frensie leaueth him, and his minde
is againe quieted.

1. Sam. 16.

This charmed the very diuell, and made
him swell, he did burst when he did set vpon
our Sauour, putting him to shame, and to his
heelles sodainly.

Matth. 4.

This curbled, and so ratled the ruffians that
were sent from the Scribes and hie Priests, to
attach

John 7.

The best purchase

attach and arrest Christ as they had no power ouer him.

It exhorteth, it threatneth, it inciteth, it re-
claymeth, it instructeth, it conuinceth, it sing-
eth, it mourneth, it praieth, it detesteth, it com-
mendeth, it disalloweth, it recounteth things
past, foretelleth things to come, it singeth of
mercy, and discourseth of iudgement. It ben-
deth euery way like to soft waxe, to bend our
stubborne consciences.

2. Tim. 3.

Paul in this especially commendeth his
Timothie, that he hadde spent his time in the
study of the Scriptures from his tender age,
wherby he was able to shew himself a work-
man, to cut the word aright, to doe the worke
of an Euangelist, to be prompt and furni-
shed to euery good worke.

Exod. 38.

Thrice happy was the state and gouerne-
ment of *Israel*, which by *Urim* and *Thummim*
asked counsaile of the Lord; wee are now in
blessed case, who haue the light and lanterne
of Gods word set vpon an hill, set out in our
pulpits, as in a candlestick, by which wee
haue Gods counsaile and direction for our
doings: so as, hauing this Iewel and Pearle
vpon our breasts voyde of all feare and trem-
bling at the heart, freed from al wauering and
vnstable wayes: and finally, reuiued in our vi-
tall spirits, wee take vp the songs and sayings

of the true hidden treasure.

45

of Gods saints. As with diuine *Dauid*, who merrily maketh this melody on his harpe and humble bandore, *The Lorde is my life and my saluation, whome then shall I feare? The Lorde is the strength of my life, of whome then shall I be afraide? What if hostes of men beset me? yet shall I not feare: and though there rise vp war against me, yet shall I put my trust in thee.* And with *Daniels* consortes shew our heroicall and inuincible stomackes, with faithfull heartes, saying, *Beholde the God whome we worship, he shall deliuer vs out of the fiery furnace.* And wyth peerelesse *Paul*, commune the case, and challenge all aduersary power into the field, and expostulate thus with them, *Who shall seperate vs from the loue of God which is in Christ Iesus our Lorde?* And wyth hym, when wee haue seene all that they can doe, be of this courage and resolution with our selues, that nothing shalbe able to sunder and diuorse vs from the fauor of the Lord.

But all this while heere is but one Pearle spoken of, to which the word of the kingdom is compared. And not without good cause: For there is but one at one time ingendred in the fish, and it seemeth, that the name that is giuen vnto the Pearle, which is called, *Unio*, expresseth this his nature, which signifieth One.

In

The best purchase

2. Tim. 2.

Acts 4.

Iohn 6.

A similitude.

□

Genesis 41.

□

Math. 28.

A similitude.

□

In this it hath a fitte allusion vnto Christ who is our sole and alone mediator, and hath no other, either Angel or Saint to share, and partake wyth hym. *There is but one Mediator betweene God and man, the man Christ Iesus. Neither is there saluation in any other else: For there is no name vnder heauen whereby we must be saued, but the name of Iesus: For whither else shall we goe? Lorde thou hast the wordes of eternall life.*

As all the light and brightnes of the starres proceede from one Sunne, so all our righteousness proceedeth entirely from one Sonne of righteousness, Iesus Christ only.

As *Pharao* sayd to *Ioseph* (which name in the Egyptian language is a Sauior) *I am Pharao, and without thee shal no man stirre his hand, or his foote, in all the land of Egypt.* So may it be sayde of Christ, that wythout him wee are able to do nothing of our selues: For all power is giuen by his father vnto him, both in heauen and earth.

One sunne alone chaceth away the foggy darkenes of the night; there are infinite other starres, but all of them shining and glistering together, and putting to their power, are not able to dispell it. I graunt that they are to vs as lampes and burning torches, and minister great light, but yet the blacknes of darknes doth

doth

doth remayne, and is not expelled by them.

The only sonne of God hath done away our night, and hath turned the darkenesse of our grosse ignoraunce, into the day-light of his glorious gospel shining into our hearts: God hath also giuen vs many helpes besides, by which he hath much illuminated our minds, as men of learned skil, much seene in philosophy and poyntes of humane learning, who shine as smaller stars in the firmament of this world; but these haue caried, as it were, a candle before the sunne, which vanisheth before it; it hath not remoued the night from vs, but thicke clowdes, and darknes hath still overshadowed vs: onely Christ, the brightnes of his Father giueth cleere light to vs that sit in darknes, the light that lightneth the Gentiles, and the glory of the people *Israel*.

Since then one Pearle supplieth all our wants, what neede we more than one? The starres of heauen are many, because they are imperfect, and one of them seuered, can not giue such light as all of them conioyned. The starres are many, because their light is little, therefore that which is wanting in them singularly, is supplied by them generally. But there is but one sunne, because his light is sufficient of it selfe, hee needeth not the ayde of planet or of starre to encrease his light: So
Christ

Luke 3.

A similitude.

The best purchase

Christ is light enough, and in him is no darkness, he is a sole and sufficient Sauior, and therefore he abideth no copartners with him.

August.

Augustine by a plausible and plaine similitude thus dilateth vpon this poynt, and maketh the matter manifest: The golde which thou possessest can not bee thy siluer. Thou canst not call thy bread which thou eatest, thy wine: but Christ may be said to be *instar omnium*, all in all vnto thee. And herein he only satisfieth and contenteth himselfe, and this is as the Philosophers stone vnto him, and the golden mine, desiring nothing in comparison of this, or beside this alone, saying in this sort: O Lord, I require nothing but thee, for thou arte onely my Doctor and Doctrin, Physician and Medicine, the sole preparer and perfecter of my minde, my loue and loue, my gift and giuer, my life, and the only preseruer of my life.

Gregorie.

But the learned Schoole-man *Gregory* paraphraseth pathetically and properly vpon this poynt: I consider (sayth hee) the fathers of the olde and new Testament, *David, Daniel, Amos, Peter, Paul, Marthew*, and mine eyes of faith are fully fixed on them. He inspireth the yong harper, and he maketh him a Psalmist. He breatheth vpon the babe, and hee is wiser than the aged, and is made their Iudge.

He

of the true hidden treasure.

49

He giueth the simple shepherd and heards-
man in the field, the wisdom of his Spirit,
and he becoms a famous shepherd and pro-
phet of the people. He calleth the fisherman,
and immediately hee angleth and fisheth for
men, and with his nets draweth thousands at
once from the bottomles pitte of eternall de-
struction, to the highest top of their eternall
saluation. He enlightneth the persecutor, and
he prooues a passing Preacher of an erratical
and wandring starre, a fixed starre, keeping
his station, a starre that is in the right hand
of Christ. He reclaymeth the customer, and
the impure Publicane, and loe, he becomes a
blessed actuary and penne-man of a Gospel.

Since therfore all riches and graces of god
doe streame from one fountayne, since one
roote ingendreth and bringeth forth all fruit,
since one and the same spirite is the craftes-
man of al trades, and the founder of al know-
edges; were it not better for vs to be acquain-
ed with this one, which is the porter that brin-
geth in al our exper, then to runne to vnder-
ings, inferi^{or} vnto base creatures, which shall
euer be able to supply our necessities? What
beggar beggeth almes of his fellowe beggar,
whenas a right honorable and liberall noble-
man passeth by him, and is ready to bestowe
greater almes vpon him? We are but beg-

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gars

A similitude.

The best purchase

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He

of the true hidden treasure.

49

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gars

A similitude,

The best purchase

gars brats in this world; from the sun, moone, and starres we do begge our light, from the earth we begge our bread, from beasts, birds and fishes we begge our meate and clothing; and what do these yeeld vs without the Lord, or in comparison of the Lord? let our recourse therefore and sutes be vnto him.

A similitude.

What maruell is it that this one spirit should worke all things in vs, since one minde ruleth all the senses and faculties of the body? and stirreth vs vp to such infinite kindes of actions?

1. Pet. 11

Plalme 36

Be perswaded therefore to make purchase of this Pearle, whatsoeuer it dooth cost thee beeing that which Christ calleth, *the hidden Manna*, and *Peter, the ioy unspeakeable*, and *David, the fountaine and wel of all pleasures*, and which in this parable is set at a high rate.

A similitude.

This the diuell laboureth especially to deprive vs of, knowing in his subtilty, that it is of that woorth. For, as pyrats on the seas principally do bend their force against those ships which they knowe to be laden with golde, his pearle, and treasure, and goods of greater wealth: so, such as are indued with heauenly riches, and fraught wyth the graces of his holy spirite, and beare about them this pearle of whiche peerlesse price: against such, this rouer and pyrate of our soules especially layeth his damage.

geron

of the true hidden treasure.

58

gerous assaults, and shootes his fiery dartes.

The Spirite here in a subtile kinde of wisdom (as I may so say) to win vs to the word, putteth himselfe in his forme and frame of speech to our fancies, and affections: like a skilful angler, couering his hook with a pleasant baite, to toll fishes vnto him; setting out his speech with most delightfull wordes, to drawe our soules vnto him.

A similitude

The hope and expectation of gaine set before vs, rowseth vs vpper, plucketh vs by the eares, and causeth vs to stirre, and abide all aduentures, *He that eateth, eateth in hope: and he that thresheth, thresheth in hope.* The hope of a good haruest hartneth the husbandman all the yeere long, to all tedious toyle and turmoyle of his body.

1. Corint. 9

The souldier giueth a hardy onset, and dreads no danger, vpon the comforte he conceiueth of a conquest, of sharing out the spoyle, and of a bountifull booty at the last. The Hunter-man, for the loue he beareth to his game, in expectation of his sport, rangeth about, and vnder-goeth all wrathfull spite of any colde and tempestuous weather: finally, there is nothing, of which we haue any hope, which is not as a spurre to pricke vs forward vnto any attempt, whereby we may archieue

The best purchase

1. Sam. 17.

D

David, before hee gripleth with *Goliath* of *Gath*, first communeth about the case, asketh the standers by, *What shal bee giuen to the man that ouercommeth him?* And when aunswere was returned, that the King woulde bestowe great treasure vpon him, and giue his daughter in marriage vnto him, and woulde make him free denison in the land of *Israel*: *David* had enough, the hope of this reward foorthwith gaue him boldenesse and stomacke enough to fight hand to hand with him.

Nowe, if it shall be asked what that man shall haue that shall ouercome the spirituall Giant, the world, and the flesh: wee answere, that treasure at his pleasure shalbe giuen him, he shall haue a Pearle of incomparable price bestowed vpon him. And we send him yet further vnto *Esay* the prophet, who more at large acquainteth him with the kings minde, heerein giuing him to know, *That the eie hath not seene, the eare hath not heard, neither hath the heart of man conceiued the things that God hath prepared for them that loue him.*

Isaiah 64.

Num. 13.

D

Whenas God would breede in the breasts of the *Israelites*, a louing and longing desire after *Chanaan*, hee did set their teeth on edge with the fruite of the land, with a cluster of grapes, pomegranats, and figges, which those that searched the land brought with them, &

pre-

of the true hidden treasure.

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presented to their view. To rauish our hearts with a desire of heauenly things, a taste wee haue heere of a heauenly rewarde, which wee shall receiue for it.

The treasure and pearle that is heere named, is as much as our sense is able to conceiue: but yet it sufficiently defineth not vnto vs the riches of Gods kingdom. In a word, it ouer-matcheth all worldely treasure and pearles, as much as the sunne in brightnesse exceedeth all the starres besides in the firmament.

A similitude.

It is the manner of our subtile merchants, to shew the buyer the best end of their cloth, but to deceiue them with the worst, the middle being nothing answerable to the end. But Christ farre otherwise descending into this worlde, to sell vs his glory, sheweth vs heere a peece of his wares, wherein an endlesse treasure and a pearle of highest price is folded, and wrapped vp: but if we could vnfold the end, without end, the height, and depth, and measure of his grace, howe woulde the sight thereof astonish our hearts with vnspeakable admiration?

A similitude.

Christ demeaneth himselfe in that affection towards vs as the father towards his child, who to get him to the schoole, of which he is afraid, because of the rod, hee sheweth him a

A similitude.

The best purchase

gay thing, and promisech to giue it him, and the childe thereupon obeyeth his father, and goeth to schoole willingly. Christ in like manner entreateth vs his children, to repaire vnto his word, which is our common Schoole, we are dismaied hereat, as the childe is at the rod: forasmuch as this worde is *Senior magister*, a rougher Schoolemaister to dull and carelesse schollers. Therefore, to hearten vs the better heereunto, he sheweth vs a Pearle; for which (if we be wise) we shalbe willing to step forward to this schoole, to attayne to all knowledge.

The respect of the reward minisheth (saith *Gregory*) the rigor of the rodde.

Yudith 10.

When the Assyrian souldiers behelde the comely beauty and feature of *Iudith*, they said among themselves, who woulde not fight for *Israel*, which affoordeth such faire and beautiful women? so may wee say, who woulde not fight against the diuels assaults for the kingdome of our God, which yeeldeth such a munificent and honourable a reward?

Here in this life by our entire and duetiful conformity to the word, we presently do possesse a treasure and pearle of peculiar passing price: but after all this life, all endlesse felicitie, whenas at his glorious comming in the clowdes, he shall change our base bodies, and
snake

of the true hidden treasure.

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make them like his owne glorious body, by the admirable impotent operation of his power. So as, though we be heere as vilde and filthy ragges, raked out of a dunghill, which to view, can not but prouoke the stomacke, and procure vomite, yet brought to the mill, and cast into the water, and afterwarde well grinded, it maketh very white, smoothe, and fine paper. The Lord open our eies to see this, and our hearts and affections to desire it daily.

Phil. 3.

A similitude

CHAP. IIII.

That the word of God is a Treasure that is hidden: and wherefore it is so called.

TH E worde of God is not simply compared to a *Treasure*, but to such which is hidden and is digged out of the ground.

It is hidden, because the mysteries thereof are not open vnto all, but onely to such, to whom the Sonne hath reuealed them. It is hidden from the wisdom, and reason of the

Luke. 10.

The best purchase

Mathew 11

world, and manifested vnto vs by the inspiration of the spirit. And so sayth Christ himselfe: *I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise, and men of understanding, and opened them vnto babes, euen so, O Father, because it is thy will and pleasure.*

Mathew 16

Whenas Peter made that maine, and fundamentall confession of Christ, saying: *Thou art Christ, the Sonne of the liuing God*: Christ told him flatly, that it was the quicknesse and nimblenes of his wit, that found out this matter, he could not see so farre with a carnall eie, but it was the eie of faith that reached so far, and the good will of his father that did make it knowne vnto him.

1. Cor. 3

It is not in the power of the fleshly man (saith the blessed Apostle) to comprehend in his conceit the things that are of God.

Iudg. 4.

Baruch would not giue the aduenture to go against *Sisara*, vnlesse he had the prophetesse *Deborah* in his companie: without the association of this heauenly prophesie, we are able to do nothing against spirituall wickednesse.

Actes 9.

Paul was greatly booke-learned, and brought vp in vniuersitie, yet was this learning hidden from his eies, vntil Christ, with a celestially light at noone day stroke them, and

of the true hidden treasure.

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enlightned them.

As God is vnsearchable, so are his giftes: the running head of man, hath attained vnto many and very mightie mysteries, and hath disclosed many things, which hath long laien in darknesse: but yet his ignoance is far greater then his knowledge, a few things in comparison of those that are hidden, are reuealed vnto him.

Whenas *Cræsus* willed *Thales* to define what God was, he required time for it, and whē the time was come, he did stil put off his answere vnto further time, and continually being called, redoubled that time: for the more he meditated, the more he was confounded, he could not attaine vnto it. So, to set downe the Treasure of Gods kingdome, and to comprehend the riches of his grace, the more we scan them, the more we demurre of them, it is like an intricate *Laborinth*, out of which we cannot get, it is a secret hidden from our eyes.

If the bodily paine be sometimes so great, as the extremitie of our passions do ouercom our senses, and are distracted with it, and our sense is not able to set downe his sorrows, the pleasures of Gods kingdome, being like a great deepe, able to drowne and deuoure the Elephant, passing all vnderstanding, how are

A similitude.

WE

The best purchase

we able to wade through the same, and search the bottome of it?

A similitude.

It happeneth with vs whenas we would comprize in our carnall imaginations, the estimation of this treasure, as it doth with them who seeing a picture of exact workmanship, howsoever curiously painted and varnished, yet not fully finished, they admire the passing perfection of it, deeming, that nothing can be added further to it: but the Painter himselfe seeth well enough (hauing a further worke conceiued to himselfe then others can desire) how far it is distant from the hue and brauerie, which he mindeth to giue vnto it before he hath done with it. So thinke we, as we will of the beautie of Gods house, of the inestimable treasures and pleasures of his kingdome, disperse them, and extend them, as farre as we may by all imagination, we are bleare eyde with *Leah*, and we see with the blind man not yet fully cured, men walking like trees, things nothing answerable to that they are indeede. Before the chiefe workman hath put his last hand to his image and counterfeit, it will shew it selfe wide and distant from our iudgement.

Mark. 8.

Some thinke that *Caelum*, which is called heauen, cometh of *Caelo*, which is to engrauel: and so it may well, for we see how it is
care.

of the true hidden treasure.

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carued, graued, and adorned, round about with glistering and orient starres. But I subscribe to them, who thinke that *Cælum* is taken à *cælo*, which is to couer, hide, and conceale, because the treasure laide vp for vs in heauen is couered, concealed, and hidden from our knowlege. For whenas *Paul* was snatched vp to the third heauen, he vttered more with silence, then he could with speech, for he plainely saith, he heard such wordes, *which cannot be spoken*, which are not possible for a man to vtter: for indeed, mans tongue in such kinds of cases, stammereth, and cleaueth to the roofe of his mouth, so disable it is to vnfold diuine misteries. So that our chiefest commendation of them, is our silence of them. And this vse did the Prophet make of them to himselfe, who being ful of secret Revelations, kept them in a dutifull silence to himselfe, saying: *My secretes are to my selfe.*

2. Cor. 12.

Isai. 24.

God his wondrous workes so exceede all number, measure, and proportion, as it is more commendable to conceale them with a godly admiration, then to prie into them with a curious inquisition.

Set a round bowle or globe in any place which is of that quantitie that may fill the place,

A similitude

The best purchase

Seneca.

place, and will that vast substance thinke you be dragged out of the narrow, and strait passages of the doore of that place? there is no reason so to thinke, the spirituall ioyes of heauen are of that huge capacitie and substance, (*Cui magno nihil est magnum*, there being nothing great in comparisō of this great, as they cannot enter into the doores of our soules, or be drawne through the portall and passage of our lippes.

1. King. 10

The Queen of the South comming from farre to heare *Salomons* wisdom, it perplexed and astonished her, and tooke her spirit from her: how much more shal the wisdom of the word, farre greater then *Salomons*, put vs to silence, and amaze vs suddenly.

Iohn. 3

Christ informing *Nicodemus* but in the rudiments of religion, and beginning with him at the first element of our redemption, pointing as it were with his finger, at the fountaine and head thereof, which is the loue of God to mankind. he handleth it so, as thereby we are not able to see the nature of it, for saying thus of it, *so God loued the worlde that he gaue his onely begotten Sonne*, this first word *so* putteth vs to a *non plus*. For how did he loue it? he loued it, but *so*, as cannot be expressed. And he cannot speake otherwise, because hee knoweth Gods loue to be vn-
speak.

speakeable.

The blessed Apostle entreating of the Heb. 12
 passion, not being able in particulars to extend it, thus generally comprehendeth it,
Consider him who hath suffered such shame for you. But *Paul*, what was this shame? why rippest thou not vp his stripes and his blowes, his mockes and his mowes: the crowne, the nailes, the speare, the crosse? because howsoeuer they were liuely and sensible, yet were not sufficiently explicable and intelligible.

We will you likewise to consider of the word, as of a *Treasure*, and a *Pearle* of great price. If further, we would know the vttermost of his worth, the spirit answereth here, that it is hidden from vs, it is more then any is able to declare. The treasure of inward heavenly inspiration, the pleasure of diuine celestiall consolation, the crowne of glorie laide vp as a reward of our bitter persecution, and finally, God our father his most gracious compassion, by the tongue of men or Angels cannot be spoken of, they are hidden mysteries, that are too deep for vs.

This *Treasure* is hidden, because it hath neede of spirituall Reuelation: It is not so hidden, but that whatsoeuer is needful to saluation is opened vnto vs. God dealeth not as
 Poets,

The best purchase

Poets, and Philosophers with the truth, who with the darke clowdes of their fabulous inventions, haue so eclipsed and obscured the cleere light therof, as the minds of the readers are confounded with them, and can giue no iudgement of it.

Gods spirit hath not so mocked & dallied with vs, as to set actuaries and penne-men a worke to engrosse such books, which being so perplexed, can minister no instruction & comfort vnto vs: in this kind of vaine may *Apollo* please himselfe. God his worde is a light that shineth vnto vs out of a darke place. This booke howsoeuer it is sealed vp by the Lion that is of the tribe of *Iudah*, is broken open to vs.

Howsoeuer heretofore, vpon the publication, and giuing of the law, the Lord overshadowed all Mount *Horeb* with a clowde, and with a thick clowd obscured the temple that was made by *Salomon*, and couered the Arke of the couenant with a vaile: Christ the image and brightnesse of his Father hath dispelled this darknesse, chased away this cloud, & taken away the vaile. So that as *Elias* when he went vp to heauen, left his mantle to *Elizeus* behind him, whereby he diuided the deep waters of *Iordan*; so Christ going vp on high, left his wisdom and gifts among men, where-

1. Pet. 1

Exod. 19

1. Reg. 10

2. Reg. 2

Ephes. 4

of the true hidden treasure.

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whereby they might diuide the deepe mysteries of the spirit contained in the scriptures.

If *Pharao* be nothing skilfull in his dream, let him send for *Ioseph*, who is able to interpret it.

If *Nabuchad-nezzar* his vision doth perplex him, if he calleth *Daniel* he wil presently vnfold it.

Gen. 41

Dan. 2. & 4

Ananias will informe and acquaint *Saul* what he ought to do.

Actes 9.

The *Ethiopian* Queenes Chamberlaine vnderstandeth what he readeth by the helpe of *Phillip*. So, if we find the Scriptures to be hidden, let vs send for preachers who may lay them open for vs.

Actes 8.

But aboue all, let vs pray for the assistance of the spirit of God, knowing that it is neither *Apollo* in watring, or *Paul* in planting that doth vs any good, but God that giueth increase: wee may haue heapes of Doctours, Preachers, and Schoolemaisters, but all in vaine, vnlesse this catholike and vniuersall doctour, fitte in the chaire and seate of our heartes, and reade a lecture vnto vs. For, as the harpe or muscalle instrument mooueth not the eares, but the cunning hand that striketh it: so the tongue of the Preacher auail-eth nothing the heart of the hearer, without the spirit that guideth it.

1. Cor. 3.

A similitude.

This

The best purchase

A similitude,

This treasure is not so hidden from vs, as the enemy would perswade vs, who prate, I know not of what Cimmerian darkenes, and obscurity vnsearchable, euery where obuious and occurrent in the Scriptures. The wilie tempter herein resemblēth him, who minding to strike fire with his yron steele out of a flinty stone, looketh round about what ende of the same might be the fittest for it. There is no fitter end for him to strike out the sparks and fire of the grace of God, out of our stony consciences, than the worde of God is, which hee often striketh at, especially by his often suggestion vnto vs of the obscuritie of the word.

Psalme 19

But doate ye not (beloued) vppon such a vaine & deceivable dreame, the idle thought, and inuention of mans brayne, *The commandment of the Lord is pure, and giueth light vnto the eyes: The testimonie of the Lord is sure, and giueth wisdom vnto the simple.*

Socrates, a Pagan and heathenish man, attributeth to the light of nature, thus much, as what questions he shal moue plainly in good order, albeit his Scholler shalbe dul and grosse headed, he wil vndertake, shall aptly and naturally be assoyled by him. And shal the Philosopher, in humane matters accomplish this much, and shall not Gods spirit, the Spirit of

of the true hidden treasure.

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al trueth, the light of our blindenes, our al sufficient Schoolemaister, the ioy of our hearts, the breath of our nostrils be æquiualent, and comparable vnto him.

So long as wee heare any mention to be made of Gods hidden oracles, let vs haue before our eyes, the trade of nauigation, such as now it is, by vse, and long aduenture. The pilote by a habite and continued experience, knoweth what seasons are fittest to bring out his ships into the road, is acquaynted with the course & disposition of the winds, the paths, the windings, the narrowest cuts of the vast Ocean sea, as wel as with the streets and houses of his towne; he auoydeth the sands, rocks and gulfes, as well as we the pittes and dikes that are before vs. So study we the Scripturs, and be we traded & brought vp in the course and knowledge of them, and by Gods especiall grace abiding in our heartes, there is nothing so hidden, needfull to saluation but shal be found out of vs, and it shal be most ready and familiar vnto vs. *A similitude.*

The Scriptures are the harder, and more hidden from vs, because of our slacknes in inquiring after them. Such as trauel for pearles of great price which are hidden in the sea, must not lay downe lazily at the bancke side, or drawe circles or triangles with his finger, *A similitude.*

F

or

The best purchase

A similitude.

or a sticke vppon the vppermost sand. Such as digge for siluer and gold in the heart of the earth, must not digge lightly vpon the face of the earth, but he must pierce the very veines and bowels of the ground. There is nothing so hard, which is not with labour and paines made easie to vs.

The difficultie of the scriptures which falleth much into our reading, is hurtfull vnto none, but to such as are peruerse; for it is expedient for the godly euery way : It stirreth them vp to study, the better to attayne vnto it: It kindleth in them a desire to vnderstand: It addeth spirite and life vnto the praiers which the Saints make to God for the comprehending of it. Moreouer, this maketh them not to disdayne to aske counsaile of the learned, and so thereby their pride is notably repressed, mutuall loue and charitie singularly preserved.

A similitude.

Chrysostome, by a fine similitude, sheweth how diligence ouercometh the difficulty of Scriptures. The minde (saith he) & thoughts of mans heart are very hidden, yet such as are commonly consoorted with him, by his action, gesture, and outward behauiour, doe coniecture what they are. Let vs loue the worde and daily conuerse with it: I assure thee, much meditation is the key that openeth the locke

of the true hidden treasure.

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of this exchequer and treasure where the riches of God lie; lette therefore, such as will, please themselves in their wicked ignorance: there is no man, not altered or distempered in his wittes. that is not perswaded, that it wel pleaseth euery Prince, that euery of his subjects should beacquaynted wyth his Lawes, which otherwise, bee they neuer so perfectly penned, if for want of knowledge of them, they be not duely executed, are but in vayne published.

A similitude

See we not how the Lord hath set the Sun in the firmament of heauen, as it were, on a high throne, that, because it is the fountayne of light, to lighten all the creatures of the earth, euery creature might beholde it? Now then, if it be hidden from our sight, the fault is in our fumish and euil affected eies, that cannot behold it.

A similitude

For, as their eies which are alwayes fixed vpon the soote and smoake of the chimney, we see how they are watrish & redound with humours, and are bleared and dimmed, so as the sight of them much fayleth them; and of the other side, how they, who beholde the greene meddowes, and view the open and cleere ayre, and the cristall pure water-flouds purrioning the sweete pastures, distinguished with all varietie of redolent flowers, where-

A similitude

The best purchase

with the earth is mantled, they are pure and quicke-sighted: so sottish and earthly minds, alwaies drooping & hanging ouer the grosse and fumes exhalations of the earth (for what is else our siluer and our gold, but the brackish and brynish sweate and vapour of it?) I maruel not if the sight of their minde fayleth them, spiritual vnderstanding departeth from them, and they be starke blinde at noone day with the Sodomites, with their eyes open with *Balaam*, and wil not suffer the sunne of righteousness, and the cleere light of the Gospel to shine in their hearts.

Genesis 19.
A similitude.

The sunne giueth light to the whole world alike, and is denyed vnto none: but let hym remayne as he well deserueth, in vncomfortable darkenes, who shutteth his windowes to keepe out the light of it; or wilfully runneth downe into the holes of the earth, that hee might not beholde it: So let his bloud light vpon his owne pate, and let him remayne in the blackenesse of darkenesse for euer, that when the true light that lightneth euery one that cometh into the world, shineth among vs, by the light of the word, we shut the casements of the eyes of our mindes, and enkenne our selues in our earthly affections, that it might be hidden from vs.

A similitude.

In the Winter season, the Sunne is much hid-

of the true hidden treasure.

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hidden, and absent from vs, because we cannot see it, the interposition of thick and black clouds, betweene that and vs, keeping it from our eyes: the Sonne of God Christ Iesus is a light vnto our paths, but our sinnes, as it were a cloudy curtayne, is drawne so betwixt vs, as we are not the better for it. The fault heereof is wholly in our selues, the Sonne is cleare of it.

God indeede doth blinde the wicked, but he blindeth them negatively; namely, to recusant and obstinate sinners he dooth not communicate the light of his spirite; and for this cause (as *Iob* sayth) *They doe groape at noone day.*

Iob 5.

Whenas men wilfully do hide themselves from God, God, not vnwillingly dooth hide his word from them. This hiding is euer in the creature onely, and not in the Creator. He would haue cured *Babylon*, but she would not, therefore he must leaue her.

Ierem. 51.

The word must haue a fit subiect to work vpon, or else, no maruel though it be preached in vaine, and is as a sword hidden in a scabbard, and seemeth a dead and hidden letter to vs.

The plow-man, when he casteth his seede into the ground, looseth it, if the soyle be not fruitfull and fit for it: so strowe Gods good

A similitude.

The best purchase

seede in the furrowes of bad heartes, and the seede shall neuer be seene to come and spring vp in them.

A. Similitude.

Similitudes.

In euery action naturall and spiritual, these two things chiefly are regarded, the agent, & the patient. In the agent, there must be power and abilitie of action: and in the patient, conformable disposition to entertayne the action. The Smyth must first make his yrons fit and pliable by the fire, before he can hammer them, & make them serue his turne. Drie billet is a fit substance to worke vpon. Some earth is so leane, as to sowe it with wheate, it thiurieth not therby, it bringeth forth nothing but light and wilde oates. Mans heart is like an Inne that entertayneth al guessts confusedly, alike of what sort soeuer. It is like a boate that leaketh and taketh water at euery seame and cranny. It is like an open Cittie without walles, obiect and subiect to the inuasion of the enemy. It is like a vine without a hedge. And finally, like a house wythout lockes and doores vnto them, and euery one hath ingresse, and maketh a iakes of them.

Depart not thou from God, hide not thy selfe from him, let no fault be in thee, and God will not forsake thee, or hide his word from thee, but he will open this his treasure to thee. As the Sun by his departure from the earth

of the true hidden treasure.

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earth, is the cause of the congelation of the earth, not directly, but indirectly: so God, to the condigne punishment of impotent sinners hideth himselfe from them: for, for God to hide himselfe from a sinner, and a sinner to hide himselfe from God, it is all one. A similitude.

Therefore since this treasure is hidden from them, I marvel not they esteeme it so little, and make no seeking for it: *Ignoti nulliꝫ cupido*, who lusteth & loueth that which he did neuer know? A base fellow by the high way often beardeth and braueth his better, because he knoweth him not. A similitude. A clowne taketh more pleasure in his cottage, and preferreth it before a sumptuous house in London, that neuer yet knew the inequalitye betweene them. Pearles are not to be prized by those that haue no skill of the nature of them. *Aesops* Cocke will barter it away for a barley karnel, inasmuch as the vertue of it is hidden from him: and truly such apalogues are instructiue enough, and I find that the wisest sometimes do vse them.

Taste therefore, and see how sweete the Lord is, and pray to him to open the wonders of his law, so shall thy delight be in his commandements which thou hast loued, and thou shalt prefer the above gold, & worldly treasure, if thou knewest what they are. Psalme 14.
1. Pet. 2.
Psalme 119

F 4

This

The best purchase

Math. 7.

This treasure moreouer, may be said to be hidden, because vnto such as are dispensers of it, we are not to open it. Christ his precept in this case is flat, who chargeth that pearles should not be cast among filthy swine, that will treade them vnderfete. The damage that from hence wil ensue vpon vs, if contrary to Gods will we shall with *Ezechias* open this treasury to the embassadours of *Babylon*, by the terrible commination by the Prophet denounced vpon *Ezechias*, for this fact is not obscurely shewed vs.

2. King. 20.

Last of all, this treasure may be said to be hidden, because the estate and possession of this treasure which the word affoordeth, is as yet whilst we sojourn in this miserable world, detained and hidden from vs: *Dum est spes, not est res*, saith *Augustine*. This treasure and pearle we haue yet but in hope, and our life (as saith the Apostle) is hidden in Christ, but when Christ which is our life shall appeare, then shall we also appeare with him in glorie.

Coloss. 3.

Hebr. 11.

Therefore the Apostle defineth faith, which is the hand which reacheth vs this glory, the substance of things hoped for, and the evidence of things that are not seene.

Now as this treasure is neuer the lesse worth, albeit the hauing of it, is yet denied vs, and the vnspeakable wealth and worth thereof,

of, is as yet hidden from vs, euen so it is with
our soules and bodies, that are grafted in
Christ Iesus by a true and liuely faith, albeit
those ioues which we vndoubtedly look for,
are yet shut from our eies. *Beloued, we are now* 1. Iohn 3
the sonnes of God, but yet it doth not appeare
what we shall be, and we know that when he shall
appeare, we shall be like him, and we shall see him
as he is: which time the Lord hasten, that we
may receiue that inheritance with the faithful,
which the Father of olde hath prepared, the
Son of late hath purchased, and the holy
Spirit hath consigned, which
as yet is hidden from

vs.

CHAP. V.

*Of this Merchant-man his taske, imposed vpon
him for the attayning vnto this Trea-
sure, and Pearle of great
price.*



Hings of excellencie, are not
had without difficultie: Gold
and Pearle grow not, as the or-
dinarie fruites of the earth, in
the outward face of it, but they
lie

*Difficilia
quæ pueri*

The best purchase

lie hidden in the entrals therof, and with hard deluing, and tedious turmoyling must be found out of vs.

Our Euangelicall Merchant in this place, got not vp these goods by gazing about him, in an idle speculation: but he buckled himself to the ordinary means of attaining therevnto by industriuous operation. He found this treasure as it is in the first, and he sought these good pearles as it is inserted in the latter of these parables.

Wherefore in this man, ech man may see the nature of his taske that expect this mans waies. He must not stretch himselfe vpon his bed, and fold his armes to sleep: he must not keepe his tabernacle, or stand in the market place, but he must gird vp his reynes, put his sandalls vpon his feet, he hath a painfull pilgrimage & chargeable voiage; he must haue the feet of an Hind, and the wings of a Dove, and giue all diligence to find out this hidden and vnspeakable treasure, and to make purchase of it.

I know that God hath opened vnto some the treasures of his grace, who haue bin carelesse enogh of it, as little, or not at al inquiring after it, clocking like a hen, & putting out his hand vnto a wicked & gain-saying people as to *Mathew* the Publicane, to the woman

Abac. 3.

Psal. 55

Math. 8

th

of the true hidden treasure.

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the Samaritan, to Zachee the vsurer, & to Paul the persecutor, and to the nation of the Gentiles generally, of whom, by the mouth of *Isaiah* he saith plainly, *I was found of them who neuer sought me*. Thereby manifesting, that the riches of his goodnesse without our merites, depend vpon his mercies: yet vnto such, to whom he giueth this particular grace, he requireth their diligence for their better furtherance; and that we should vse his appointed meanes to attaine vnto that end he hath propounded vnto vs. That our eies should not be euill, because he is good, nor our pains and carefulnes be in the rereward, because his louing kindnes is in the foreward. And therefore by *Isaiah* he crieth aloud saying: *Seek the Lord while he is to be found, call vpon him whilst he is nigh*. Answerable wherevnto is that of *Amos* the Prophet, *seeke the Lord, and your soules shall liue*, whom our Sauour Christ answereth like the *Eccho*, *seeke, and ye shall find, knocke, and it shall be opened vnto you*: The estate and condition of a christian life is laborious and painfull.

It was a law before the law, that with the hard sweat of our foreheads, and labor of our hands, we should bring in our liuing. And the couenant of the law of the Gospel is so straight, as he that refuseth to vndergo this labor,

Iohn. 4
Luke. 19
1-Tim. 3
Isai. 65

Isai. 55

Amos. 5

Math. 6.

Gen. 3

The best purchase

2. Thes. 3

labor, his mouth must be muzled, and he must not eate.

Gen. 3

The first *Adam* was not seated in the garden of *Eden*, there to take his perambulations and his pleasure, and there to sit at ease, but to digge and dresse it, and to take due paines with it. And the second *Adam* came not into this world, here to rest himselfe in a chaire of ease, and to live without labour: but he did eate his bread, not onely in the sweat, but also in the very bloud of his face, and made his whole life, vnto his very death an exceeding painfull pilgrimage. He excluded the nodding and drowisie virgins, and did shut heauen gates against them. And he shaketh vp very roundly the idle gazers and standers in the market place, and sent them into his vineyard for to labour in it. This life is the vineyard of the Lord of Hostes, into which, none but labourers are called. In this life we haue but our labour onely, our penny and wages for our labour is kept for vs, to the life that is to come, where we shal hunger and labour no more, and where all teares shall be wiped from our eies. Therefore the spirit in the Revelation saith: *Blessed are the dead that die in the Lord, they rest from their labours, and their workes follow them.*

Math. 25

Math. 20

Job. 7

Job calleth our life a warfare, to expresse the

the painful nature, and condition of it, which rowseth vs, and maketh vs to trusse vp our loynes, and to looke about vs. Else where he likewise saith, *that a man is borne to trauaile, as the sparkes flie upwards; yea, as we may so say, as the bird is made to flie, wherfore Iacob termed his life a pilgrimage, and Paul properly compareth it to a race.*

Iob. 5

Gen. 47

1. Cor. 9

Iacob his life, whenas he sojourned with his vnckle Laban, is the right line and leuell of our liues; if we liue as we should do, which he storieth out himselfe, and rippeth vp to Laban in this wise: These twentie yeeres haue I been in thy house, I was in the day consumed with heate, and with frost in the night, and the sleep departed from mine eies.

Gen. 31

Seemeth this a hard thing? it cannot be but that hard things must be gotten hardly. He that is desirous to haue the gold of India, must take a painfull iourney, and abide a great aduenture, before he may attaine it.

A similitude,

As euery thing hath his end, so there are meanes which we must vse, which may bring vs to this end. He that will be cured of a most grievous disease, must not refuse such phisick as best serueth therevnto. Hee that buyeth a bargaine and purchase of land, immediately bethinketh himselfe therewithall, what may be the price of it. I know it, that albeit al

Similitudes,

la-

The best purchase

labourers are not chosen, yet there are none but that are labourers chosen, and haue their penny of the master of the vineyard.

Mark 11

The fruitlesse fig-tree that hath nothing but leaues, is blasted at the breath of Christs heavy displeasure, and so being dead in naturall vegetation, it is twice dead in spirituall malediction. The edge of the sharpe axe is put to with force to the roote of the seare, and vnprofitable tree, so as, seruing not for fruit, it shalbe hewed downe and serue for the fire.

Be our labour neuer so sower to vs, yet it giueth a great sweetnes and pleasure to those things which we bring in by labour. Wherefore that may be argument enough vnto vs, if there were nothing else to minister encouragement, to be painefull and industrious in all godly enterprises. Do not all things seem sweete and delitious vnto him, whose life is most laborious? I refer you to the husbandman, and day-labourer heerein, whose diet and quiet, through worke and wearinesse, is more toothsome and delightfome, than his that surffeteth himselfe with ease, coucheth on soft pallets, stalketh and strowteth sluggishly enough in his orchardes and galleries, and pampereth himselfe with his new deuised dishes.

He that neuer laboureth, can neuer recreate,

ate, and refresh himself with ease. The paucement is a pallet more pleasurable to the laborer, than the field bedde of dowlne is to the lordly loyterer. A course and grose diet batteth, and better goeth downe with the peasant, sweating at the plough, than the finest foode doth with the curious Courtier sweating in his bedde, or in his drowsie chayre by the fire side.

Suruey the common course of all creatures vnder heauen, and wee shall finde that their condition and nature is such, as directly crosseth and ouerthwarteth all securitie.

The heauens, the planets, and the whole frame thereof, haue their distinct and peculiar motions, they goe as a bridegroom out of his chamber, and reioyce as a Giant to run his course.

Psal. 104

The earth neuer resteth, but yeerely yeeldeth his natural encrease, bringing forth fodder for the cattell, and Greene hearb for the seruice of man: wine, oyle, liquors of all sorts, with long standing stil, are corrupt, and waxe sowre, and vnfit for any seruice.

Psal. 104

Gold, siluer, and mettalls of all maner, doe fret and canker, through disuse, being vnoccupied. Euery thing generally in his naturall vse, thrieth, and for want thereof, perisheth.

The horse, and other cattell, through want

The best purchase

want of trauel, are feeble in the feete, and vnfitter to trauell.

The bird that lieth, is not in such danger, but sitting stil, is shot at with an arrow.

The souldier that is the greatest sluggard, is the greatest coward, and thus we may extend and drawe out our discourse with innumerable particulars. Wherefore, since the case standeth thus, *Awake thou that sleepest, and stand vp from the dead, and Christ shall giue thee life*, idlenesse being nothing but a paynted toombe and sepulchre, which burieth vs quicke.

We heare heere of a great purchase, of a Treasure, and a Pearle farre better than our life. Vp therefore, why sittest thou stil? why dooth thy flesh cleaue vnto the pauement? summon with *Dauid* harp and lute to awake, and say, *I my selfe wil awake right earely*. Now, euen now, our saluation draweth nigh; Oh worke we our saluation with feare and trembling. Now are wee called to woorke in the Lordes vineyard, why then doe we stare one vpon an other, and stand ydle in the market place? All riches and plenteousnes is heere offered vnto vs for our labour and paynes: wherefore let vs, for the reward sake, cheerefully vndergoe them. And in this case, be aduised by wisdom, who giueth vs this instruction.

Ephel. 5
1121. 60

Psal. 119.

Psal. 108

Rom. 13

Phil. 2

Math. 20

ction

tion: Call after knowledge, and crie for understanding, seeke for her as siluer, and search for her as treasure, and this wil be the issue, We shall understand the feare of the Lord, and finde the knowledge of our God.

Proverbs. 2

Shall Iacob for the lone that he did beare vnto Rachel, serue two prentise-hoods, twice seuen yeares together, a most miserable master, (vncke I will not call him) he was so absurd, and of that bald behauour euery kind of way, as foysting in his bleared bird, Leah. for Rachel, and ten seuerall times hucking and dodgeing with him for his wages, and shall we scotch to serue God so long, for the beautie, brauerie, and bountie of a kingdome, who payeth vs such great & exceeding wages, & neuer sticketh with vs, but euer giueth vs more then he doth promise vs? Nay, rather then through idlenes we will loose such blessednes, O Lord, by thy grace we are votaries with David, not to suffer our eies to sleep, or our eie-liddes to slumber, or the temples of our head to take any rest, untill we find the temple of the Lord, the habitation of the mighty God of Iacob: we shall shake off the sluggards sicknes, who euer finds some fault or other with the season of the yeare, which is, either too hot, or too cold, so as he is not able to giue himself to work: or else he feares a lion lurking by the

Gen. 29. & 30.

Psalm 138

Proverbs. 30

G

way,

The best purchase

Psal. 127

way, or a beare in the streete, so as he cannot go forth out of his house. We can go to bed late, and arise early in the morning, and eate the bread of sorrow, and grudge at no pains in plodding, and prowling after paltry worldly pearle and treasure that is transitorie, and shall we stomacke to labour in Gods worke, the worth thereof surmounting beyond the imagination of man, al the wealth whatsoeuer in the world.

A similitude.

Psalme 119

If a man should offer thee a huge heap of mony, vpon condition that thou shouldest run one holyday on his errand, and he should promise thee at thy returne, at the daies end to giue thee this mony: I know thou shouldst not need to haue spurres to pricke thee forward thou wouldst poste it away cheerfully. It is thus with vs: our life is called a day, our way which God hath set vs to walke, is long, the wages and hyre of our trauaile, is incomparable, *runne we therefore with David, the way of Gods commandements*, and let our whole labour be imployed therevpon.

Hypocrates saith of the art of Phisick, that the study of it is long, the experience of it doubtfull, and our life but short, which he said not to discourage any from this laudable profession, but to incite vs to follow after it, with a more earnest contention: the like may be

of the true hidden treasure.

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besaid of our diuine study, the phisick of the soule, to animate vs to all painfull labour in this businesse, for the obtaining of this true treasure and inestimable iewell that is set before vs.

Salomon spent double more time in building his own house, then he did in erecting & setting vp Gods temple; he did set it forward with such speed and diligence. A perfect presidence for vs to do the like, teaching vs to spend all the paines we can about the affaires of Gods worship, and to be more carefull of heavenly matters, then we are of our priuate and worldly commodities.

1. King. 6

If we would but consider and weigh with our selues how we run vpon the score, into what a deep debt with God and arrerages, we are false: the palpable and damnable security we take in matters of religion, cannot but seem admirable.

The Romanie Emperour *Augustus*, hearing how a noble-man of Rome was behind hand, & yet for al that took his sleep kindly, & snorted of both eares, spending no thought of acquittancing of any of it, was very desirous to buy the couch and pallet that he slept on; for he could but muze mainly at the matter, how a man in such deep debt, should take such deep rest. If we would bethinke our

The best purchase

Matthew 12

Zach. 8

e. The 5

Exech. 38

Eccle. 33

selues, what bonds of duty we haue broken and forfeited to God, our country, and our household, & chiefly to those of the household of faith: it is not possible that we should passe away our time in such dalliance, pastime, and pleasure, as we do, a great audite being nigh at hand, wherein we must giue vp a very streight account, not only for workes, but for euery idle word, and for euery vain thought: Oh then what sower sawce shall euery banquet haue, which we haue had here, at which so rissly euil words haue bin vttered? well, wel, when Gods seruants shal return this message to their master that sent them, *'Wee haue gone through the world, and beholde it sitteth still, and is at rest.* What will Gods answer herunto be but this, that their security shal yeeld them little safety: for when they shal say, *Peace, peace, all things are well,* then shall come sodaine destruction vpon them, as trauaile vpon a woman labouring with childe, and they shall not escape it.

Was this security the downfall of Sodom, and her sister Gomorrah, and their neighbour Townes about, who for all their dead sleep escaped not destruction, and their damnation on sleepe not? *The whip and burthen belongeth to the Asse, correction and worke vnto the seruant, send him so labour that he goe not idle for*

of the true hidden treasure.

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for idlenesse bringeth much euil, yea, it is indeed
the roote of all euill, and the spawne of al sin.

I passed by the field of the slouthfull, (saith Salo-
mon) and by the vinyard of the man destitute of
understanding, and lo, it was all growne ouer with
thornes, and nettles had couered the face therof.

PROV. 24

Furthermore, this king in the wisdom of
his spirite, made a singulat vse of this his
meditation, in this matter to himselfe, He be-
held and considered it wel, & receiued instruction
by it, that a little sleepe brought in a great deale of
poverty, and a little slumber a great deale of ne-
cessitie: Corruptions and vices spring vp in
the bodies and soules of the wicked, as
thornes and briars in the fields of the slouth-
full.

The running streame giueth pure and
wholsome fishes, but the standing poole in-
gendreth frogs, and diuerse noysome crea-
tures.

A similitude.

The land that is layd, and is vnoccupied,
what else produceth it but lasciuious weeds,
waxing waste and wilde, like to a wilder-
nesse?

A similitude.

If thou wouldst haue thy soule empty of
all vnclean thoughts, replenish & fulfil it with
all godly motions, and so no wickednes shall
be able to enter in. For as the glasse violl that
is already full of water, is not capable of any

A similitude.

The best purchase

other thing beside: so the vessell of thy soule, being fraught with the best desires, it hath no lodging for euill disposed purposes.

Nature teacheth thee with thy two hands to worke, as it doth the bird with her two wings to flie.

Behold how painfully the worldly man seeketh after wealth, learne of him to seek for the true wealth indeed, and expresse thou his diligence and thou shalt attaine vnto it. Be not slow and slack in Gods seruice, as *Cain* in his sacrifice, but be as forward in duties of religion, as *Abraham* was in his owne sonnes oblation, of whome the Scripture saith that he arose early in the morning to sacrifice vnto God.

Gen. 4

Gen. 22

A similitude.

Thou canst not without labour with thy stope and bucket draw water out of a well: much lesse without labour thou shalt draw this liuely water from the well-spring of saluation.

There are many main motiues, and inducements to this duty. As the respect of our natural infirme condition, being in it selfe such, as without this treasure of the word of God, which ministreth present help to all our necessities we are not able in this present life to sustaine our selues, much lesse to provide for our better estate in the life that is to come.

Th

of the true hidden treasure.

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The promises of God are pithy and plausible perswasions herevnto, by which he assureth vs his assistance and direction in al our proceedings, if so be laboriously we shall inquire and seeke after him.

Moreouer, the presidents and examples of the faithful, are as good orators as we need to haue to pleade this assertion. *Nicodemus* a Pharisee euery inch of him, of a very cursed sect, sought late for this treasure, and came to Christ by night to disturb him in his sleepe, sculking in the dark, and like vnto the night-Owle, not daring to behold the Sun at noon day, politickely temporizing and playing with both hands: yet was he not repulsed, but he found this treasure which was hiddē from his knowledge, (albeit he was dubbed such a doctor among them) when Christ discoursed with him of the prime point of rudiment of regeneration. *Mary Magdalen* the harlot, the publicane in the temple, the thiefe vpon the crosse, inquired after him whom their soules loued, and their labour was not lost, but they enioyed their desires. It is but *Aske and haue: seeke, and find: knocke, and it shall be opened vnto you.* Wherefore, seeke for knowledge as for treasure, and for heauenly wisdom, as for the wedge of gold of *Ophyr*, the Corall, the babish, and the *Onyx* stone is not

Ioh. 3.

Math. 6

Iob. 28

G 4 equall

Amos 8

Luke 8

The best purchase

equall vnto this. Sell not thy righteousness for siluer, preferring the merchants of *Babylon*, before the cittyzens of *Hierusalem*. Be not like the *Gadarenes*, who for loue of their swine, were willing enough to leaue Christ, and willed him to depart out of their coastes.

CHAP. VI.

Of the gladnesse of this Euangelicall Merchant, vpon the finding of this treaſure and Pearle of great price : vnder which, the ioy which the Saints of God do feelee, by the power of his word, typically is shadowed.

A similitude.



He word of God is not in nature vnlike vnto a Fishermans hooke, for it taketh vs as soone as it is taken of vs. But heerein it differeth, that it catcheth vs not to kill vs, but to saue vs aliue; it hurteth and woundeth not, but rather comforteth and healeth all our wounds.

A similitude.

It is like vnto fire, neuer ceasing, vntill it conuerteth all the fewell cast into it, into fire. This fire of the Spirite melteth all our hearts

and

of the true hidden treasure.

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and resteth not, if it may take holde of them, vntill it turneth our feare and dry affections, into the hote burning coales of zealous dispositions. A glad man was this, as soone as hee hadde with long digging in the ground found out the golden mine, his heart reioyced, and his tongue was glad, his heart and flesh reioyced in the liuing God, hee went away rauished, and fulfilled with all ioy.

Psalm 10

It seemeth therefore that he hadde a great ghesse of the price of this pearle, of the value, worth, and worthinesse of this treasure. For there is none who taketh pleasure in any vnkowne thing: for, the sensible experience that we haue of a thing, is that which breedeth in vs our loue vnto a thing.

And truely (deare christian) I will lay my soule vpon it, that if thou shalt but taste how sweete the Lorde is, and come vnto Gods worde in godly sincerity, wythout politike partiality, thou wilt bee so satisfied with the fulnesse of that ioy, as nothing else, in comparison of this, shall be able to delight thee. For this is like the pretious perfume of the apothecary, that taketh away an euill saueur and leaueth a good behind it. Thou shalt be like the buyer, of whome *Solomon* speaketh, who whiles hee is in buying, disgraceth the thing, saying, *It is naught, it can not be woorth*
the

A similitude,

Prou. 30 1

The best purchase

A similitude.

the money, but when hee hath bought it, hee boasteth of his penyworths, and wonderfully extolleth it, and sayth it is farre better than his money. As apples that are decocted with hony and sugar, looseth their olde taste, and fauour onely of the hony, or the sugar: so our soules dedicated and deuoted to heauenly things, they are nothing conditioned as they were before, but they relise onely the sweetnesses of Gods word.

A similitude.

It fareth with vs, as with the Gentlemans hawke, who being hooded and blinded, is sluggish, and hath no pleasure to followe his game, and to soare aloft: but being vnhooded, he taketh his flight, & with delight enogh pursueth his pastime. : so we whom the god of this world hath blinded with earthly cogitations, haue no heart or stomacke vnto heauenly matters, and perceyue not (being sensuall and carnall men) the things that are of God: but if God vnhoodeth vs, and openeth vnto vs the eies of our mindes, then wee flie vp, as the hawke, on high; wee looke vppon heauen, and haue our whole conuersation in heauen, and do place all our pleasure and felicitie in heauen.

A similitude.

As one nayle or wedge is driven out with another, so one pleasure doth expel another: The ioy and pleasure of the holy Spirit cha-
ceth

of the true hidden treasure.

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ceth away the paltrie pleasure of the world.

Wherefore, such who are affrighted and dismayed within themselves at the preaching of the word, haue not yet learned Christ, or vnderstoode what is the nature and operation of the word. The name of the gospel deciphereth plainely the nature of the Gospel: It is called *Euangelium*, which signifieth *Bonum nuntium*, that is, a glad message, and tidings of great ioy. Beholde (sayth Christ his heauenly harbenger *Gabriel*, vnto the shepherdes) *I bring you tidings of great ioy which shall be vnto all the people.* Beholde what ioy this is, it is not a slender and light kind of ioy appertaining vnto some few; but it is a great and vniuerfall ioy belonging vnto all.

Luke. 3.

This ioy (in some sorte) is familiarly layde open, vnder the plaine similitudes of haruest men, and of souldiers, at the end of their haruest, & at the diuiding of their booties, *They haue reioyced before thee according to the ioy of haruest, and as men reioyce when they diuide a spoyle.* And what is the subiect occasion of this ioy, the Prophet there telleth thee. *The yoke of their burden, the staffe of their shoulder, the rodde of their oppressor hast thou broken, as in the day of Midian.*

Isa. 9.

The Turke taketh a great company of prisoners, and putteth them to his gallies, and

A similitude

The best purchase

and galleth and wasteth them with most cruell bondage. Their king sendeth his sonne with great power to procure their gaole deli- uery: what ioy and gladnesse is there now, as you imagine, in the hearts of these captiues vpon so happy newes?

▲ *similitude.*

Yet let vs further presse this sweete and comfortable doctrine, by making this the case. A serpent hath bitten a man vnto the death with his venemous mouth, and there is no other meanes to preserue his life, but an o- ther mans death, some man must die by lic- king him whole, and by taking away his rancke contagion with his tongue; wel, some base man of no reputation may serue this turn; yet life for life, that must be the ransom. But the case is quite contrary, a miserable mā hath beene stung by this serpent, and rather than he should die, the king sendeth his only begotten sonne, whome he nourished in his bosome, whome hee made heyre of all, with his sweete lippes which were full of grace, to licke his contagious, and putrifying sores, and to die for him.

▲ *similitude.*

Or, if you please, let vs paraphrase thus: there are notorious thecues for capital crimes committed to the gaole, and the doome of death by the scarlet Iudge is giue out against them, and they must be executed all the sorte of
of

of the true hidden treasure.

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of them: But loe, as God would haue it, in the meane time commeth the Kings sonne with his retinue and garde about him: at the sight of whome, these enormous caritiues out of their grates and prison holes, crie with a lowde voyce, saying, Saue vs maister lest we perish. The Kings sonne hercat amazed, and standing still, asketh his followers what this clamorous and shreeking out-cry meaneth. They answered in this wise; they are famous malefactors, whome thy father hath imprisoned, and adiudged vnto death, for their due demerites, and they are forthwith to be led out to execution, and to suffer death as traitors in the highest degree. But the bowelles of this young Prince, moued with their dolefull and most extreame estate, commaundeth them to be stayde, and offereth himselfe as a raunsome and redemption to his father for them. Whose heart is so stony, that will not be mollified and broken in peeces, vpon tydings of such strange and vnspeakeable ioy. Our case is even the same, and this is the benefit which we haue by Christ, the obiekt of our ioy, the subiect of the Gospel, which wee preach vnto you. By him wee haue deliuerance from the thraldome of Satan, being fast bound in miserie and yrons. By him, we that haue beene stung by the Serpent, the old red dra-

Psal. 107

The best purchase

dragon, are healed againe. And by his red blood the ranfome of our finnes, he hath pacified the wrath of his Father, and hath delivered vs his prisoners, appointed vnto death. For this cause, let our tongues be filled with laughter and our hearts with ioy. And let vs gladly entertayne all such as bring this happy legation vnto vs.

Psalm 126

Iohn 8.

The longing expectation which our Fathers had of this, lifted vp their hearts, and through this, they were comforted before he was exhibited.

Abraham did see Christ, but a farre off, and greatly reioyced; wee haue him nigh at hand, and possesse him in deede, whom they had but in hope, and therefore wee haue argument of greater ioy than they.

1 King 9.

If *Solomon* so reioyced, and al *Israel* wyth him, as the earth it selfe rang with the noyse they made, when they brought the Arke of God into the Temple of God: much more ought wee to reioyce, hauing had the liuely Arke, the Sonne of God among vs, and ha-
uing seene the louing kindnesse of the Lord in the midst of the temple.

Psalm 48.

Math 2.

The Easterne Magicians, at the sight but of a starre which conducted them to the way where Christ was to be borne, were exceeding glad: we haue Christ himselfe directing
vs

of the true hidden treasure.

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vs in the way that wee are to walke, therefore we ought in duty to go beyond them in ioyfulness.

If greate mirth and melody was in the fathers house, for the ioyfull welcome home of the prodigall sonne: whenas we prodigal children come home vnto our father, and do his holy word, we shall likewise heare of ioy and gladnesse, that the bones which he hath broken may reioyce.

Luke 16.

If *Iohn* the Baptist leapt in his mothers wombe, vppon the comming of the mother of Christ into his mothers house, how should we leape and skippe like young Unicornes, whenas Christ by his worde entreth into our soules?

Luke 1.

Finely saith *Chrysologus*, A letter comforteth but no longer than when the party is present that did send it. A bil of debt bindeth, but hath no further vse when the hand-writing is discharged. The flowers of trees are pleasant, but vntil such time as the fruite of them are ripe, the flours are consumed in the fruit; the obligation is cancelled vpon payment of the debt. Therefore, by how much the presence of the Bridegroom is welcomer then his letter; & the money better than the parchment scroll; and the Apples better than the flowers; the fruits of the spirit better than the floures

Chrysologus.

The best purchase

flowres of the dead letter : so much ioyfuller ought we to be, than our fathers of oldē time, who had but the epistle, couenant, and shadowes, which were insteade of leaues : wee haue the Bridegroom, the earnest penny it selfe, the fruit of the holy-ghost, the substance of saluation effectually among vs.

A great difference is to bee putt betweene this ioy, which this merchant conceiued to himselfe, vppon this happy hauing of this treasure, and that which he had before of his worldly treasure, whether bequeathed vnto him by his friends, or brought in by his carefull industry. For worldely ioy is counterfet, and mixed with much mourning. And of

May 24.

aug 10. 12. 13.

this the Prophet *Esay* thus speaketh: *Al that were merry of heart doe mourne : the myrth of the tabrets ceaseth, the noise of them that reioyce endeth, the ioy of the harpe ceaseth.*

A similitude.

The fickle ioy of this worlde, is like the fond ioy of birdes, picking karnells of corne vnder a net which is spread for them, and like the ioy of fishes skudding in the water after a worme, vnder which a hook is couered. The worlde like *Rachel* seemeth to be beautifull: but Gods worde it is that is like *Leah*, fruitfull.

Eccles, 1.

All worldly merriment is but inecre madnes, in the Wise mans iudgement, *I sayde of laughter,*

laughter, thou arte madde, and of ioy, what is it that thou doest (sayeth the wisdom of Solomon.)

The insufficiency of worldly ioy, the mutable and changeable condition of it: and of the contrary side, the soliditie and stabilitie of the ioy that is spirituall, is considered in the persons of *Ismael*, and *Isaac*. *Ismael* wandering in the wilderness of *Bersheba*, fainted in his journey, his water in his bottle was spent, and he grew thirsty, almost vnto the death. But *Isaac* that was the sonne of the free woman, borne after the spirite, and not after the flesh, neuer was in want, but he digged welles and fountaines of liuing water, which streamed without ceasing. Worldly solace is soone finished & consumed, with the water that was in *Ismaels* pitcher; but the comfort and gladnes of the godly, as the spowtes and conduit pipes of *Isaac*, spowt out the waters of eternal life continually, and this their ioy and comfort shall no man take from them.

Genesis 27

Genesis 28

John 16.

Exodus 16

The Manna of the Israelites, is a speciall type of the singular comfort and sweetnesse of Gods word, the Manna of our soules. The people of *Israel* wist not what it was: in like maner wee know not what this is which is so sweete in our lippes, and comfortable to our taste, which slacketh the thirst of earthly af-

H

fecti-

The best purchase

A similitude,

fections, and carieth the mind after heavenly matters. For, as the litle Ant, who hath smelled the sweetenes of any hony or sugar, runneth to and fro through the smallest chinkes and crannies of the ground, tickled and raviſhed with the pleaſant ſcent of it: ſo the godly ſoule, who hath taſted how ſweet the Lord is vnto him, he runneth with all ſpeede vnto the ſauour of his ſweete ointments, and more delighteth in the pleaſure of his houſe.

A similitude,

Leane not thou therefore vpon the broken ſtaffe and rod of *Egypt*, which will deceiue thee, put not thy truſt in any helpe of man, ſet not thy minde vpon earthly things, but reſt vpon god as the anchor of thy ſoule, and thy certayne ſtay and refuge in al thy extremities. For, what aged weake man will commit the whole poyle and burden of his body to a ſmall and tender crutch, to be ſupported by it, which being ouermuch charged with his burden, cruſheth a peece, and breaketh aſunder, and giueth him a mayne ouerthrowe, and if ſo bee hee doe truſt in it?

A similitude.

It is not in the nature of earthly ioy, to ſatiſfie our mindes. For it is with it, as with the eſtate of a man that hath an agew, who in the extremitie of his burning fitte, thinketh himſelfe not a little eaſed, with a draught of colde drinke,

drinke, and indeed the heate is somewhat allayed and qualified for a time, but to his further vexation and danger in the ende : for it feedeth and norisheth his redundant humors in him : So, earthly ioy seemeth to haue some iollity in it at the first assay, but it is like colde water, pleasing in the beginning the inordinate and distempered desire of the minde; in the ending to worke the greater torment and perill of the minde. For, be it that *Ammon* be for a brunt sicke of loue towards his sister *Thamar*, it is but for a fitte, for hauing glutted his lust, and fulfilled his filthy minde, his hatred that he beareth towards hir afterward, will farre exceede al that outward loue which he shewed her before.

1. Sam. 13.

If wee knew but the ende of worldely delights, which maketh vs such shew of sweetness in the beginning, we could neuer fancie them. It is short that delighteth, and eternall that tormenteth.

There bee some vlcers that breede vnder the skinne, by reason of a salt running humor that aboundeth, which so tickleth the skinne with a pleasurable itch, as by the rubbing of them to and fro with the fingers, for the time, it seemeth much delightfome, but when the itch ceaseth, immediately thereupon the sore increaseth, ranckling, festering, and burning

A similitude

The best purchase

exceedingly : so worldly vaine ioy that dooth but tickle vs at the first, doth but double our smart and misery at the last.

A similitude. The bird that is inclosed in the net, dooth not feele it at the first, but in the end, when she would flie away, shee sensibly findeth it: So men, intangled with the snares of the Diuel, the pleasures of this worlde, which wee swiftly like a bird flie into, priuily in this nett are our feete taken, and before such time as wee woulde escape out of it, we cannot espie it.

A similitude The ioy that the world yeeldeth, pierceth no further than the bodily sense, it dooth not touch, or come neare the inward man. It doth no more good than a spooneful of cold water dropt into his mouth that hath an extreame agew, which cooles his pallat, but riddeth not his thirst, for the heate that is within him presently consumeth it, before it can enter and passe into the stomacke.

Plalme 43.

Psal. 137.

In the presence of God, is the fulnesse of all ioy, and without him there is nothing but heauines. *David* could not eate the bread that did him good whilest the enemy vexed him, and asked him, saying, *Where is now thy God?* If God bee not with vs, wee may hang our Harpes vppon the willow trees: For there is ioy and gladnesse only in the dwellings of the righte.

of the true hidden treasure.

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righteous, and only they that are true of hart Psal 118.
shal be glad. The organs, shack-buts, and Psalme 64.
tuneable pipes sounded alowd, and filled the
house, when the prodigall sonne came home Luke 15.
vnto his father: when wee returne from our
sinnes vnto our father, we shall putte off our Psalme 30.
sackecloth, and girde our selues with gladnes, Psalme 16.
for at his right hand are abundance of pleasures for euermore.

But of this ioy, which is the true ioy indeede, which the gospell doth begette in the heartes of those that loue it, earne none better speake, than such, who haue had a liuely feeling of the same, whereof in holy page wee haue innumerable examples. Vertue cometh out of euery parte of this, as out of the fringe and garment of Christ. For as Christ with fise loaues and two fishes fed fise thou Acts 2.
sand men; so *Peter* with one sermon did conuert three thousand soules. *Agrippa* hearing Acts 26.
the Apostle *Paul* but once, was almost made a christian. The Eunuch hearing *Philip* but Acts 8.
once, he became a conuert. *Zacheus* hearing Luke 19.
Christ but once, for ioy, hee shared out his goodes vnto the poore. Innumerable soules that haue lighted vpon the word, haue lighted vpon saluation, but without the worde I finde none that hath been conuerted, & hath found this saluation. The dead haue heard

The best purchase

the voyce of Christ, and haue beene restored vnto life. The blinde haue heard the worde of Christ, and haue receiued sight: the dumb haue heard the word of Christ, & their tougs haue beene loosed, and they haue glorified Christ. The lame haue heard the voyce of Christ, and they haue skipped; the windes, and they haue ceased. The sea, and it hath bin calmed. The diuells, and they haue obeyed: But wee, farre worse than they, heare it continually, and are not reclaymed.

A sinner can no sooner resigne his sinfull life, and betake himselfe to a christian godlie course, but a straunge metamorphosis and change immediately is to be seene in him, and the inward effects of the blessed word of god wil soone be espied, by his outward glad affects.

After 5. 

As *Haman* was so exceeding ioyfull when he was bidden to the banquet to the King, as he could not conceale it, but he must needs boast to his wife and neighbours of it: so the righteous being caled by the preachers of the word to the supper of the Lambe, and to the kingly marriage, they can not but make their godly boast of it, and all the day long be talking thereof.

A similitude.

As heate that is hid vnder a thicke cloude, will not be restrayned from breaking foorth
into

into a thunder and great noyse : So the heate of Gods worde abiding in our heart, resteth not, but it searcheth all the partes and maketh great motions and commotions in them.

There be diuerse kinds of houses builded, two chambers, or three chambers high, like the Arke of *Noah*; and insuch, that noyse which is made in the higher roome descendeth to the lower, and is easily heard in it. The inward man is much of this making, standing vpon two lofts, in the vpper roome lodgeth his vnderstanding and will, and belowe couch his sensuall and brutish affections and grosser motions that are carnall, and beastly: and these twoo distinct pavilions are so compact, and conioyned together, and there is such a combination betwixt them, as let there be any stir more than is ordinary in the higher roome, they that dwell beneath are made partakers of it. If God his loue be earnest in motion in the inward and spirituall man, it is woonderfull howe the outwarde and carnall man is possessed with it. They goe hand in hand together, like vnto twoo Twinnes, sampling and fulfilling this Aphorisme of the Prophet *Dauid*, *My heart, and my flesh, reioyced in the euerliving God.* Psaline eightie foure.

The best purchase

If as yet thorough want of knowlege of the word of God, thou hast had no feeling of the ioyfull effects of it: do but taste and feele how sweete the Lord is, and thou shalt soone perceiue it. The ignorance of it, is the only maine cause of our generall loathing of it.

Gregorie shewing the oddes that is betwixt both kinds of ioy, that which the world yeeldeth, & that which the word offereth, passing elegantly discourseth in this wise. Bodily pleasures, whenas they are wanting vs, are most desired of vs, and being fulfilled with them, we are soone glutted and surfeited with them. But spiritual ioy, the more we are without it, the lesse we esteem to haue it, but the more we haue it, the greater affection and pleasure we haue in it.

In earthly delights our appetites onely please vs, which being fully to our desires serued, they presently do displease vs. In heauenly things our appetites only faile vs, and the sole experience and feeling that we haue of them, onely doth affect vs. In the other, our appetite doth ingender fulnesse, and fulnesse breedeth fulsomnesse: but in these, our desires beget fulnesse, and fulnesse increaseth continually more delightsomnes. The more the sweetnesse of this ioy is perceiued, the
more

of the true hidden treasure.

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more ardently it is loued, the beter it is known
of vs.

A fottish country man obscurely mewed
vp al his life before, in a base and simple cot-
tage, when he commeth to the famous cittie
of *London*, he stareth about him euery steppe
that he doth make, & is a man made of won-
ders, euery obiekt which is before his eies, be-
ing vnto him a subiect of wonder. It is not so
with them that are borne cittizens, and there
haue their abode, their long cōtinued conuer-
sation of that place, taketh away all admirati-
on of the place. Those who haue hitherto
dwelt in *Egyptian* and damnable darknesse,
who are rude, and ignorant, and as a beast be-
fore him, when it pleaseth the Lord that they
should lift vp their eies, and behold the light,
and with that eie of Faith, see that great cittie,
not of *London*, but of *Hierusalem*, not to see
new stately houses, but to see new glorious
heauens, they are in a world of wonder, they
are astonished and sodainly cast downe, they
maruaile to see such things, and sensibly, they
feele that which before they beleeued not.
But the free denisons of this *Ierusalem*, who
do serue the Lord day and night in the tem-
ple, and are alwaies before him, they maze
not at that which they haue so long enioyed,
which haue bin their comfort in all their af-
flicti-

A similitude,

The best purchase

Psal. 31

flitions, with faithfull hearts acknowledging with holy *David* in all dutifull thanksgiuing; *How great is thy goodnesse which thou hast layde vp for them that feare thee, and done to them that trust in thee, euen before the sonnes of men?*

As the Lord of old, when his *Israelites* wandred through the waste wildernesse, toward his promised land of *Canaan*, which abounded with milke and honny, prouided *Manna*, a celestial diet for them, and fed them with the bread of heanen: so, for vs who are trauellers, as all our fathers were in the wildernesse of this world, the Lord hath likewise giuen vs Angels food, the word of God, the spirituall *Manna*, whereby we liue for euer. Now as the former relished most pleasantly in their mouthes, and contained all toothsome and delightsome taste in it; which all other his sweete creatures ioyntly or seuerally coulde affoorde vnto vs: So this *Manna* and diet of our soules is instead of al delights, and dainties vnto vs, and is like a perfume which hath odour for euery one.

Cantic. 1

This the spouse sensibly did taste and feel in the presence of her bride-groom, and therefore she desireth to be still vnited vnto him, and that *he would kisse her with the kisses of his mouth, inasmuch, as her loue is better then wine, and because of his sweete oyntments, for which*
the

the virgins loued her.

Of this ioy our Sauior Christ speaketh in his generall proclamation, vnder the comfort and refection, vnto which it pleaseth him most graciously to inuite vs, by our obedience vnto his word, saying vnto vs: *Come vnto me al ye that trauail, and are heavy laden, and I will refresh you.*

Math. 11

Such therefore, as make that the argument of their sorrow, which should be vnto them an occasion of great ioy, who are grieued and disquieted at the preaching of the word, who entertaine a preacher with no other congee, then *Achab* did *Elias*, saying vnto him, art thou come my enemy? hanging downe their heads like bul-rushes, when the voice of the preacher toucheth their sinnes, and with the sword of the spirit launcheth them deeply, and cutteth them to the heart, saying within themselves, *Durus est hic sermo*: This is a hard saying, and who is able to abide it? Such, I say, may well be likened vnto those, who suffer shipwracke at the hauens mouth, and the key fide, the only place of harbour, and refuge in such danger.

1. Reg. 28

Isaiah 58.

Iohn. 6

A similitude.

But we cannot be ignorant, how vnto those some and vnwholsome this spiritual diet is, to the stomacks, and affections of the greater sort, who are grossely minded. And we mar-

A similitude

uel

The best purchase

uel not much at it. For as swine are not delighted with the smell of sweete hearbs, but with the stinking sauour of corrupt, carrion: so swinish soules regard not the fragrant odour of the sweet word of GOD, but they drinke puddle, as an asse drinkes water, and their pleasure is to wallow in the myre of their sinnes.

A similitude.

The wicked, who are senselesse, and without feeling, both of God and godlinesse, are like green and moist faggot sticks, which are so far from taking hold of the fire put vnder them, as thorough the sap that distilleth from them they do extinguish and vtterly ouercome it. The hearts of the godly, are of the nature and condition of the gun-powder, which is presently set on fire by the leest touch but of a sparke that is put vnto it. So the fire of Gods word is choaked and smothered in vngodly men, being not a fit combustible subiect to worke vpon. But it soone maketh a light and bright flame, in the soules of his saints, as beeing a sulphurous and apte matter, vpon which it may extend and exercise his force.

A similitude.

A kettle of water set on the fire, as soon as it conceiue the heate thereof, expresseth, as we see, the motion of the fire, for albeit, it be a heauy and waighty body, and so by nature should

should descend, yet when it boyleth, it layeth aside his nature, and bubbleth, ariseth, and ascendeth vpward in the manner of fire. The bodies of the righteous, howsoeuer by nature they are of an earthly and heauy substaunce, and so do bend downeward and haue a prospect to the world : yet the fire of Gods spirit that burneth within them contrary to their course, lifteth them vpward, and causeth them to mount vp to heauen.

Wherefore, as *Iohn* wept vntill the booke was opened, and so soone as it was opened, all the Elders sung : so let vs adiudge it to be the greatest cause of weeping, when the word is taken from vs , and the best occasion that can be of ioy, when it is restored and giuen to vs againe.

Apo. 5

Therefore be like vnto this learned Lapidary , and learne out the valew and price of this pearle , and thou shalt soone find ioy in it.

It is a memorable example that *Socrates* in his ecclesiasticall hystory, setteth downe of a certaine Abbot, who dieting himselfe with bread that was of a grosse and course graine, answered thus finely such who would know his reason therof of him. I take my whole repast vpon this bread that is so sower, so vild, & mean, that nothing but God might be of any

*Hist. Tripart.
lib. 8 cap. 1*

The best purchase

A similitude.

any pleasure and delightfomnesse with me. Oh that we were thus deuoted vnto God, and stooode so affected towards heauenly things! it could not be otherwise but that they would expresse their ioyful effects in vs. For euen as those that walke in the Sunne, be the occasion of what it wil, must needs be parched and coloured with the Sunne: so they that shall walke in the sun-shine of Gods word, the light of the world, I doubt not, but that it shall comfort their hearts, and warme their soules with the loue thereof, and alter their conditions, and set a new die and hue vpon them, and minister such ioy as they are not able to conceiue.

CHAP. VII.

By the example of this Marchant, who did hide his Treasure, the necessitie, not onely of the hearing of the word, but also, of the faithfull hiding it in our hearts, is manifestly euicted.



Orasmuch as this Jeweller, whē he lighted vpon this Treasure, was as carefull in keeping it, as hee was ioy-

of the true hidden treasure.

III

ioyfull in hauing it, which he euidently shewed in his prouident hiding of it: it is argument enough to conclude the necessity, not only of the reading and hearing of the word, but also of the industrious preserving it in our hearts. Without this, the immortal seed of gods word, shall neuer take deep root and fructifie in our hearts. For, euen as the seede that is strowed vpon the furrowes of the earth, vnlesse it be ploughed in, and buried in the earth, that thereby it may take root, can neuer spring vp, and be fit for the haruest: so the word of God, vnlesse it may be thoroughly fixed in our hearts, and there abide and remain his ful time, it wil neuer yeeld any grain of good works, or serue to any profitable purpose any waie.

A similitude.

We must not be trewants in the Church of God, as Schollers in the schoole, or be idle in the church, as children in the market, who neither buy, nor sel; but we must heare, mark, and hide vp that which is taught vs.

As the yron steel, so long as it is cold, can not be ioyned and vnited to another: and as a sword that is right, cannot be put into a scabberd that is crooked: so the cold affections, cannot be so neere conioyned, as they ought, to duties of deuotion: and crooked consciences are not fit cases to hide and keep in them, the

A similitude.

The best purchase

the sharp and two edged blade of Gods spirite.

If there were a lettice, into which we might but peepe into the hidden heart of man, we should soone perceiue how few of those many, to whom this treasure of Gods grace is offered, and who come vnto the word, come in this good spirit to this good & godly end, to benefit themselves by it, to hide it with this good Merchant, in the secret closet of his heart.

Math. 23.

2. Sam. 21.

A similitude.

Some come like Somners, and hollow hearted, *Herodians*, to trippe and intangle the preacher in his words, and if he can catch any thing, that by his misconstruing it may but seeme offensiue to the present state, he writes it in his tables, and he runneth as *Doeg* the *Edomite* to *Saul*, and maketh a great tale of it, such a one is a diuell called in the Scriptures, the accuser of our brethren. Such hide the word indeed, but only for a time, and that part which maketh for them: and they resemble brood hennes, who pecke vp barley carnells with their beake, but they keep them not, but let them fall again to their yong chickens of their feather.

Other some heare, to please their itching eares, and obserue only figures and colours of Rhetorike, conceited inuention, histrionical
dis-

of the true hidden treasure.

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discourfing a fine phrafe or two, & that they carry with them . Such are fedde as *Ephraim* with the wind, with round periods, & fquare wordes, without any fubftance or fhew of any matter . *Plutarch* compareth fuch vnto thofe who carry nofe-gayes about them, only for the fmell , and outward fhew of them, and not for any vertue that is hidden in them.

Hofea 13

A fimilitude.

Others are new-fangled, like vnto *Athenians* , and doe liften after newes ; and if the Preacher be a like man to difcource of nouelties, he is a lure vnto them.

Acts 17.

A fimilitude.

Some come to fcoffe, others for their fancie, others for a fafhion, for they do no good, no more than yoong children , whome wee leade with vs to church, and carry home with vs : for either their thoughtes are difperfed to and fro , fo as they are like the ftarlings and doues that flie about the Church, or elfe they fall afleepe , and are , for a time , like a dead corps, without any motion . They thinke as *Samuel* !, that it is not God that fpeaketh vnto them , and therefore deuoutly they returne vnto their fleepe. Thus our greateft forte of hearers, if we diuide them aright, either haue no pitchers , or elfe they leaue their pitchers behinde them; or elfe, if they bring them, they are crackt and broken pitchers that will hold no water in them.

A fimilitude.

1 Sam. 3.

I

But

The best purchase

A similitude.

But the good sort of hearers, as bees out of floures gather hony out of the flowers of the word: and as skilfull Apotecaries make many good confections for diuerse kinds of sicknesses of such simples as they gather: so these out of the field and garden of *Eden*, and such simples as that yeeldeth, make such electuaries, and phisicke for the soule, as shal be restorative, and shall cure the soule.

A similitude.

The godly heare the Preacher, as the patient the physitian, who aduiseeth and remembereth his precepts giuen vnto him.

If we knew what rubs doe lie in our way, to keepe vs from the heedfull hearing of the worde, and the hiding, and laying it vp as wee should, what thornes, what tares, what tetteres do spring vp, to choake and stifle the towardly growth of the good seede of the worde in vnsetled heartes, more then the necessitie of this point would be confirmed, and apparant vnto vs. It is as impossible to winne all vnto the word, as it is for the wood-recue and wisest husbandman to alter the condition of euery wilde tree: or for the Hunter-man to tame and keepe vnder euery wilde beast.

A similitude.

A similitude.

The brackish water of the sea, though it be not good for drinke, yet it serueth well for sundry other vses; it is good for fishes, that do liue in them, and to transporte & bring in our wares,

of the true hidden treasure.

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wares and necessities. The worde of God is vnfaourie vnto many, but to the godly man who liueth by it, as the fish by that element, findeth very wonderful reliefe by it.

The word of God that is preached in our eares, is by the diuell taken out of our hearts, who destroyeth this good seede, as the Madianites destroyed the corne groundes of *Israel*. Iudg 6.

Mens hearts, are like vnto the high way, vpon which, all the seede that is scattered, is lost: we see how a fruit tree that groweth by the way can not preserue her fruits till they be ripe, for euery passenger hath a sling at them. But such as are farre remooued from the cie, and grow solitarily by themselves, such do reserue their fruites to due season. Wherefore depart from the high way of this world, and haue no doings with it, but hide such fruit as this tree of Life yeeldeth thee, secretly from such as would robbe thee of it, and thou shalt keepe iustice, and righteous dealing, faith and good conscience, the fruits of a good christian, vnto the very end. A similitude.

There is also hard ground, into which this immortall seede cannot enter; hard and stony consciences, which admit not wholesome doctrine: and they are like such, who hauing corrupt and putrified members, their senses A similitude.

The best purchase

Psal. 122

are so senslesse, and benumbed, as the Surgeons Sawe, or other yron instrument is not felt of them. Therefore, before wee can doe our selues good, our heartes, as *Dauids*, must be like melting waxe, or else it receiue the impression of the word.

A similitude.

Exod. 3

But the thorne that pricketh and choaketh this good seede, that it cannot abide, and bee hiddē in our harts, is the wealth of this world, which wee will haue, wee are so set vpon it, though we pierce our selues through with innumerable sorrowes. Like desperate lewde boies that wil venture to go through a quickset of thornes, briars, and brambles to rob an orchard plot.

Moses seeth a burning bush, which consumeth not in burning: so worldlings are in the midst of burning thornes, and yet are not consumed: wherefore, vnlesse wee remooue these blockes that lay in our way, and subdue these enemies and sinfull affections, and haue our harts like to good ground, capable of this seede, and of vertue to retayne it, all our preaching, and your hearing, is in vaine, and this poetical inuention fitteth vs.

*Quid facis Oenone? quid arena semina mandas?
Non profectur is littora bobus aras.*

Take

of the true hidden treasure.

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Take not in hand to sowe such land,
as is but sandy flore:

It quites not cost, it's labour lost,
to plow vp Ocean shore.

The good ground are they, by the testimony of Christ, who with honest and good heartes heare the worde, and keepe it, make their hearts the bagge to carry this treasure.

Luke. 8

The good mans hart is the arke of the covenant, wherein, not onely the tables of the olde Lawe, but the Gospel of the new, is hidden and locked vp.

Hebr. 9.

It is a fooles heart that is like a broken pitcher that holdeth no water : or like a spend-thriftes purse that holdeth no money : of a giddy and changeable disposition, as leaues of trees, shaking euery way with euery puffle of winde; turning round about, as the doore vpon the hinges; and as a tennis ball that is tossed to and fro, and not suffred to rest vpon the ground.

In the olde Canons, such beasts as did not ruminare and chew the cudde (as swine, and such like) were defined to be vncleane by the Law of *Moses*, as no doubt those soules are, who do not ponder and lay vp in their hearts such precepts and commaundements as the Lord giueth them.

Leuitic. 11
Deuter. 14.

The best purchase

Therefore , that you may not heare the word in vaine , the best counsaile that may be giuen you, is this, to record and write in the tables of your hearts, such lessons as you doe learne.

Ezechiel 3

You must follow the Angels counsaile to Ezechiel, saying vnto him, *Sonne of man , eate this rowle that I giue thee, cause i thy belly to eate, and fill thy bowelles with this rowle.* The like

Reuel. 10.

charge did the Angell giue to Iohn , that hee should eate and digest the booke. It is the fashion and guise of many, to reade much, but to eate little, to deuoure a great deale, but to digest and concoct nothing. They returne from the sermon to their dinner, and remember nothing , no longer than their bodies are in the church ; as Siues that holde no water no longer than they are holden within the river.

A similitude.

These men labour of a daungerous disease, that is next to deaths doore , for theyr case is like vnto that sicke mans estate, whose stomacke is so weake , as it is not able to retayne and keepe such meate as is put into it, but immediately dooth cast it vppe . His life is in his nourishment, which if hee cannot keepe , how is it possible that he should keepe his life?

I therefore feare much their eternal death,
who

of the true hidden treasure.

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who loathe and leaue the diet of the soule,
which onely preserueth the life of the soule.

And the prophet *David* seemeth to conclude
so much, and to make it an infallible and
irrefragable consequence. Their soules (saith
hee) abhorreth all kinde of meate. And
what followeth heerevpon? *They are next
vnto deaths doore.*

Psa'lme 107

Is there possible any good to be had in the
onely hearing and reading of the word, with-
out any further heede thereunto?

Can the henne hatch chickins of those eggs,
which, after shee hath alittle sette vpon in
the neast, she immediately vterly forsaketh
them? It is against all beleefe: no more can
wee bring foorth any good by the hearing of
the word, which is as soone forgotten as it is
heard of vs.

A similitude.

There is nothing more forcible and effe-
ctual then fire, powerfull to consume, but
it must haue a time to take holde of his com-
bustible subiect, before it can shew his strength
vpon it: For, if thou runnest swiftly through
it, be the fire neuer so quicke, thou canst not
be scorched, or once singed with it. A stay
must be made, that it may apprehend and
claspe the fewell, or else it is impossible that
it should consume it.

A similitude.

Gods word is the fire of the spirite, which Luke 24.

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inflameth all our heartes , and maketh them to burne like a torch, which burneth vppon al our sinnes like stubble . But if we flubber it vp carelessly, and haste away from it, and make no stay at it , that it may kindle the coales of zeale within them : it shall neuer kindle, or warme our colde consciences , or giue them any comfort.

Wherefore , be perswaded to followe this course which reason aduifeth thee , and the practise and examples of the better sort at all times , haue animated and incited thee vnto.

Luke 8.

Christes Disciples were led by this rule, whenas their thoughts did runne vppon his speech, and brought them back again to ask the meaning of it.

Luke. 13.

The Virgin *Mary* is a woman twice or thrice noted for this, that she pondered with herselfe the words of the Angell , and what kind of salutation it should be , and that she lodged such sayings as she heard secretly in hir heart.

Ac. 17

The men of *Berea* are registred in the chronicles of the spirite for this , that they caried home with them the Sermon of Saint *Paul*, that they might trie and examin by the scriptures whether things were so or no.

So *David* vsed this, for thus he speaketh of him-

of the true hidden treasure.

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himselfe, saying: *I haue hidden thy commandments within my heart, that I should not sinne against thee.* There is this marke of difference between *Jacob* and his sonnes, when *Ioseph* discouered his dreame vnto them; his brethren vouchsafed, not to giue him audience, but the text saith, that *Jacob* noted the saying.

Psalme 119

Gen. 37

As spicery yeeldeth thee more forcible smell, the more it is brayed and stamped in the mortar: so the word of God is of better fauour to vs, the more it is beaten and bruised in our hearts.

A similitude.

Wherefore this our Marchant-Jeweller is wise, who hideth his treasure as soone as he findeth it. And he doth but that which is of common practise.

The Captain or Lieftenant, to whom the generall Gouvernour in the field shal commit a tower or a strong cittie to be kept, not only fortifieth it with garrison and munition, but foreseeth it to be so diked and fenced round about, as it may be sure against intended inuasion.

A similitude.

If we shall be thus prouident for the safeguard of this treasure, which the enemy so subtilly endeououreth to haue from vs, and keep that thus carefully, which our generall commander, the Lord of Hostes hath committed

to

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to our trust, and of which he wil one day take a streight account of vs, we shall like loyall subiects discharge our duties wel, and shalbe very highly rewarded of him for it.

2. Reg. 20

Let the example of *Ezechias* be a fair warning to vs, and let vs binde it as a signe vpon our hands, who for opening that treasure vnto the ambassadors of *Babylon*, which should haue bin priuatly kept to himselfe, and hidden from them, gaue occasion to the enemy afterward to rob his posteritie of it.

A similitude.

As those that do lay seige to any great place, do stop such passages, by which they may conceiue their enemy may be succoured: so the diuell an old beaten souldiour, to this craft, intercepteth al the keyes and ports, by which he knoweth the Lord conuayeth vnto vs the comfort of his spirit: especially the word, the conuoy, and *viaticum*, and releef of the whole man, and therefore we cannot be too carefull of it.

A similitude.

We see how euery Princes exchequer is strictly kept, they must passe through many walls, doores, and locks, that intend to raffe it. Let vs therefore keep our heauenly treasure, which farre surmounteth this, as fast locked vp, that it may be rescued from the hand of the robber.

A similitude.

As Ladies fasten their pearles to golden chaines,

of the true hidden treasure.

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chaines, or twisted ribbands, that they might not be lost: so let vs fasten this pearle to our heart, that it may not be lost.

This wee shall doe, if wee shall continue as wee beginne in the spirite. If, as we heare, we mark and lay vp, that which we haue heard: if we resort vnto sermons, not for carnall respects, but for the glorie of God, to receiue comfort from them, if our treasure shal be where the hart is, as the heart is where the treasure is.

Be not therfore slacke, and remisse in this duty, for if it be not continued and wel kept, it will be gone from thee.

Such as keep it not when they haue it, are compared by saint *Iames* to a man that beholdeth his face in a glasse. The man looketh not so well on the glasse, as the woman doth, for the man carelessly seeing a spot and blemish in his face, letteth it alone; but the woman curiously prieth into it, and with a linnen cloth wipeth away euery little moath, and whatsoeuer she espieth amisse in her. In this point of wisdom to learne of a woman it is no disgrace vnto vs, to be as nice to reforme by the glasse of Gods word, euery spot and wrinkle of the soul, as women are by an outward glasse to do away the staines, and vncleannes of the flesh.

A similitude.

Iam. i

It

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A similitude

Psa. 10

It is labor lost to plant a vineyard, if before it should yeeld his sweet and pleasant grape, the hedge be broken vp, and the way be laid open for the wild boare out of the wood, and the beare out of the Forrest, to deuoure and root it vp. It is in vaine to plough the ground, and to sow thy field, and to neglect thy harvest: to fight manfully at the first brunt, and before the victory, like a feely coward to take thee thy to heels; to lay a good foundation, and not to go forward with the rest of the building: so to saile prosperously in the wide Ocean, and to perish at the key side, to go to schoole for a time with children, and a little while after, to giue it ouer quite.

Luke. 8

A similitude.

Blessed are they that heare the word and keep it, and hide it in their heart, saith Christ, for that is the vse, & the end of it. If we heare it to any other vain end, we do like idle boies, who being sent into the streete by their parents, for to buy a thing, do loiter by the way, and gaze vppon euery vaine and idle toy, that they see before their eyes.

CHAP. VIII.

*That this heavenly Treasure, is to be preferred
and esteemed of vs, aboue all earth-
ly riches.*

Comparisons betweene heavenly
and earthly riches, are both odious
and dangereus. There is as great
difference and ods between them,
as between light and darknes, righteousness
and vnrighteousnes: God, and *Belial*.

1. Cor. 6

He that seeth a Phisitian to make good ac-
count of such hearbs and simples, which him
selfe in simplicity hath euer trampled vnder-
foote, argueth himselfe by this manifestion
of former indiscretion.

A similitude

We haue hitherto bin too erroneously led
with an obiect opinion of dueties of religion.
The lustes of the flesh haue bin more set by,
then the lawes of the spirit; this present euill
world, more then Gods most blessed word:
and momentany vanity, more then endles fe-
licity.

The base brat of the bond-woman, too
presumptuously lordeth the son of the free-
woman; a deadly debate and dispute there is
about *Moses* his body, between the Angell
and •

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and the diuell, not that each of them might haue part, but which of them should haue all. And thus whilst the strife is endles between them, we are put to our dumps and doubts within our selues, with the damsell that hath many sutors comming to her, and knoweth not whom to chuse.

This Gospel like a Gold-smith is in the right, and his imitation is our best direction. His cunning serueth him to make chiefest choyce of that which we chiefly do debase: and for the gaine of godlynes, which we esteeme of least, to barter away as beggarly trash, all worldly kind of wealth which we set by so much.

This man, for the gain of his golden mine, and for the purchase of this matchles pearle, giueth ouer all, whether it was bequeathed vnto him by legacy, or coffered vp since, by foreseeing industry, whatsoeuer it was, it was morgaged, and sold for the purchase of piety.

A similitude.

And surely, herein his choice is very good, and cannot be reprovcd. For better reason ruleth him, and wisdomc that goeth beyond the reach of mans wisdomc is his warrant in this action.

Is it not good reason, when offer is made to him of the wedge of gold, at the same rate which

of the true hidden treasure.

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which the foyl and rayes are set at, which this mettall casteth, and the true pearle indeede standeth him in no more, then that would do which is counterfeit & of glasse, that he shuld more esteeme of the one then the other? the treasures of Gods kingdome are offred vnto him at the same charge that he bought his worldly wealth: true pearle is as cheap as the dung of the earth vnto him : I maruell not therefore, that he accounted other things as lost, to win and weare this inestimable iewell.

The rudest poorest peasant, that feedeth most grossely, masting himself with akornes, a swinish foode, if he may haue wheat as cheap, a pure and kind repast, the naturall strength and staffe of mans life, he would be glad of such an exchange, & would cope the other for it. Worldly riches are but hoggish huskes, rather filling vs then fatting vs, rather aggrauating, then recreating the stomack; if *Manna*, which is heauenly and angelicall food, may be giuen vs for this, I hold him miserably madde that shall make refusall of it.

A similitude

If God doth put vpon vs the persons of *Agamemnon*, and will make vs kings for euer, haue we reason still to beare the image of *Thersites*, and to liue as seruile slaues and captiues

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tiues for euer?

A similitude.

See we not how Cleargy men do resigne and giue vp their meane and smaller livings, whenas benefits of more worth and sufficiency are giuen them? if the benefits which the spirit yeeldeth, are of more valew then such which the world is able to affoord vs, why work not we so wisely, as to make our choice of them?

1. Sa. 9. & 10.

What esteemed *Saul* the losse of his asses, when he found a Kingdom? The wealth of this world is a burden fit for asses, it is meet that we should disburden our selues of it, being called to a Kingdome: *Abraham* made no reckoning of *Ur* of the *Chaldeans*, of his own kindred or his fathers house, when the Lord did preferre him to a better exchange, multiplying his nation, and increasing his ioy.

Psal. 78

David no more followed his ewes bigge with yoong, when the Lord had called him to goe before his people.

Math. 3

The Baptist hunted not for honour of the world, when the spirite gaue him summons in the wildernes of *Indea*, to be a Fore-runner and Preacher of his word.

Math. 9

Mathew being called to the chaire Apostolike, left his custome seate. *Peter*, to embarke himselfe in Christs shippe, and to be of his

of the true hidden treasure.

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his household forsooke his torne nettes, his fishermen's boat, and the affaires of this world.

Zacheus preferred the vsury of godlinesse, Luke 19.
before the vsurie of sinfulnessse.

Moses would no longer abase himselfe to keepe *Jethro* his sheepe, when his heavenly father imposed vpon his shoulders a charge of greater weight, euen the keeping of his people.

One thing that was necessary *Mary* more setteth by, which was spiritual, than those many things, about which her sister plodded, which were but onely temporall. *Tu nauigas, sed illa iam in portu est*, saith Saint *Augustine*.

Luke 10.

Martha sailed in the troublefom sea; but *Mary* was arriued quietly at the hauen. *Erant in illa domo iste due vite, & ipse fons vite.* In *Martha* erat imago presentium, in *Maria* futurorum.

Aug. Tom. 10
in hac verba
Luca.

Quod agebat Martha ibi sumus, quod agebat Maria hoc speramus: hoc agamus bene, ut illud habeamus plenè. Againe, saith the same father:

There was in this one house, twoo kindes of liues, and in the midst of them, the fountaine of all life. In *Martha* are figured those things that are present: but *Mary* beares the image of things that are to come. That which *Martha* did, we all enioy. That which *Mary* did, we all doe hope for. Let vs do this daitfully to obtaine the other plentifully.

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A similitude.

He that laboureth for the world, is like a souldier pressed to the warres, and but putting on his harnesse, and hyred but for very slender wages, and that not duely paid him, obiect and subiect to all kinde of danger: but hee that laboureth about the woord and doctrine, is like the souldier that hath wonne the field, that putteth off his harnesse, and is out of gun-shot, and triumphantly, and ioyfully diuideth the spoyle.

Gen. 18.

A similitude.

God is in vs, God is with vs, and wee are with God, in our godly exercises: whenas we are in prayer, wee talke with God: when we sitte at the Preachers feete, God speaketh vnto vs. What a blessing is this? what is dust and ashes, that the Lord shoulde speake vnto him, or he speake to the Lord?

When this Jeweller sawe the beautie and riches of Gods house, hee cared not for seeing any more his owne house. It is with him as with those that behold the Sunne in his orient brightnes, who hauing fully fixed their eies vpon it, it so dazeleth their sight wyth his radiant beames, as when they come home, and doe goe apart into any inward closet, the roome seemeth darknes vnto them. So such as looke vpon (with the eie of faith) the sonne of righteousnesse, and are dazeled with the corascent surpassing hew of it, the thinges of
this

of the true hidden treasure.

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this world seeme obscure vnto him, as soone as againe he shall set his eyes vpon them.

He that hath a taste of the good spirite, of the ioyes that are to come in an other life, letteth fall the loue of the worlde from him, as *Elias* rapt to heauen, didde let fall his Mantle from him to the earth. 2. Reg. 2.

In the beginning of the creation God him selfe diuided light and darkenesse asunder, to teach vs to distinguish, & to put a difference betweene the workes of light and darknesse, and not to confound and iumble them together. Gen. 1.

The first thing that God willed, after that he made man, was, that hee shoulde increase and multiply. But this propagation and fruitfull increase must beginne in the best maner, not in the flesh, or worlde, but in the spirite. Christ, in his copy, or rule of prayer prescribed vnto vs, telleth vs what thinges are to bee first sought for, in willing vs, first to pray for such things which concerne God, as the hallowing of his name the comming of his kingdome, the fulfilling of his will: before wee preferre any sute for our selues that respect the worlde, and appertayne vnto the flesh, as daily bread, and such other thinges as followe. Gen. 9.

It pleased Christ, not to found his Church Lukes 6

Math. 16
2. Corin. 10

vpon the earth, but vpon a rocke, to teach vs, not to build vpon the thinges of this worlde, but vpon the rocke, which is the Spirite.

Leuitie 7.
Exod. 12.
Exod. 18

We are willed to lay vp this treasure, which is heauenly; but that which is earthly, is not to be kept for times that are to come, which wee may neuer see. Therefore, the same day that the oblation was offered, it was by the Lorde commaunded to be eaten. As likewise there was nothing of the Pascall Lamb to be reserved to the morrowe, by his positive iniunction.

The Manna that putrified and swarmed with wormes, hatched vp by the Israelites for the day folowing, is not an obscure argument of the iudgement of God hanging ouer such, who carke and prowle so miserably for this world.

Acts 9.

The great Doctor of the Gentiles illuminated round about him, with an heauenly light, woulde no more post with letters, and epistles to *Damascus* against the Saintes of God, and dwell in former darkenesse, but hauing saoured the sweetenes of Christ, hee accounteth as dour, the sweetenesse of this earth.

Philp. 3.

A similitude.

Such as are befotted in the inward man, hauing their cogitations darkened, the god of this world blinding their mindes, and their eyes

eyes of vnderstanding troubled with the sand and dust of the earth that is gone into them, so as they can not see the thinges that are of God, but look downe vpon the ground, and loath the world, in comparison of the world: they are like babes newly weaned from the breast, esteeming more of an apple, and of a nut, than of a peece of golde, or of a pretious pearle. Or like children in the market place, who thinke better of their riding reed, than of the greatest & stateliest steed that the prince hath. Or like the yoong minion, that more fancieth her puppet that is made of clowtes, than all the beautiful women that shee seeth.

A similitude.

It is wonderfull how this worlde runneth a madding, as *Samson* without eies, not able to finde out the pillers of the house; not able to comprehend the pillars of religion.

Judg. 16

The prowling and coyle that continually we doe keepe, to bring in the world, is monstrous to beholde: as though we were made to gather in the golde, and immediately to die.

What woorth is that of which men labor for so hardly, with the hard sweat, and bloud of our browes, about which all the witte and whole man is employed. I see the shaddow and image of it in the water. It is a pastime to see how the fishes skudde after a worme or a

The best purchase

crumme of bread that is cast into the water, what a strife and contention is between them for it : this the fishes themselves doe not regarde, onely those that stand still at the shore side, doe obserue and marke it well . It is no sporting matter, but it is lamentable to consider, how the world laboureth , of the disease called the Woolfe, or greedy Worme, which maketh them to gape , with mouthes so wide for euery balld baite that is cast before them: so as, it is hard for *Naboth* to hold his owne, his vineyard lying so fitte for *Achab*, on the backside of his orchard. They are neuer satisfied, though the diuel should say vnto the, *All these things will I giue thee*. Such as sit at the shoare side quietly , contented with their priuate meaner estate, haue this their practise in notable derision . Such, whose eyes God openeth, to beholde this vanitie , doe admire their misery . But the other sorte are smitten with a spirite of slumber; and the dounge that fell out of the swallowes neast, and did strike *Tobias* blinde , so terribly blindeth them, as they cannot see their ensuing infelicitie.

1. Reg. 21.

Math. 4

Rom. 11.

Tob. 2

A similitude.

If a beggar be called to a halfe peny dole, good God what haste he maketh to it ! what a crowding do we vsually see among them at such kinds of meeting? and behold, being called to an incōparable treasure, we creep more slow-

of the true hidden treasure.

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slowly than snailes thereunto. *Pharao* was not loather to let *Israel* go to serue the Lord, than wee are loathe that our selues and seruantes should goe and serue God. Exod. 5.

If a poore man be inuited to a rich mans table, he gladly commeth to it; but if hee be inuited to Gods house, he excuseth or refuseth flatly, with the guests in the Gospell, to come to it. A similitude.
Luke 14.

The worlde calleth vs to labour, and care, and we come when wee are called: but God calleth vs to wealth and ease, and we will not heare of that. Oh horrible contempt! Seditious *Siba* the sonne of *Bochi* bloweth his horne, and rabblements and swarms of nastie companions come out and meete him: But Iesus the iust man, the sonne of *Dauid*, the sonne of God, soundeth out his trumpets and wee refuse to heare the voyce of the charmer, charm he neuer so wisely. The world calleth thee to deceiue thee, and the flesh to defile thee, and the Diuell to destroy thee, and thou hearest them willingly, and obeyest them cheerefully: thy sauing God, thy King of glory, thy prince of peace calleth thee to peace, glory, and saluation, and thou turnest thy backe, and fliest away from him. 2. Sam. 29.

The respect hereof putteth good *Micheas* to his muse and mourning, *Woe is me, for I am* Mich. 7.

The best purchase

as the summer gatherings, and as the grapes of the vintage, there is no cluster to eat.

John 4.

But if thou knewest the gift of God, as Christ said to the woman of Samaria, it could not be thus with thee. I woulde to God, as Paul sayde to Agrippa, that not onely thou, but all that heare mee this day, were as I am.

A similitude.

If the Prince shoulde set foorth a generall proclamation, that al that would, shoulde be of his Court, and beare office in it, I thincke there is none woulde make refusall of it: but beholde, beeing called to the high Courte of heauen, where is all honor, we giue no heed to that.

A similitude

We are like infants and sucking children, who beeing cockered and pampered of their nursses, loue them better than their parentes that begat them, and at whose cost & charge they are nursed of them. The grosse and sensuall delights of the worlde, &c. insteede of nurse, to foster and sustaine vs, and with whō familiarly and vsually we conuerse. But God alone is our creator and preseruer, by whom we liue, we mooue, and haue our being, and loe, in a childish and senslesse imitation, we preferre these base creatures, before our eternall and omnipotent creator.

A similitude.

If thou shouldst see the Princes pompous court, and a paltry swinish stie, or stable for beasts

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beasts on fire at one time : canst thou with any reason neglect the Princes house, and preferre this so loathsome a dounghill before it? and first of al runne to the quenching of that, not caring though the Court bee consumed ere thou comdest? This is our witte in our worldly practise, we labor about the world, a stie of vncleane beastes, full of filth and corruption, and forsake the worde of God, the pallace of all pleasure, and the onely paradise from whence we haue all our spirituall consolation.

What is the inducement mouing hervnto, and what do we propound & promise to our selues by this kind of proceeding? Dotn it bring in the best riches, the greatest gain with it? I would to God it did not the contrary, and import greater dammage then any man can diuine.

I wish from my soule, that a worldling would fasten his cies on two things: What is his losse? And wherevpon it groweth. His losse is God. The cause is for gold, for greedinesse of his gaine, for the sinke of sin thou loosest thy sweet sauiour: who is not affrighted and astonished at this? Truly because man is not mooued at it, the Lord commandeth the senseles elements to be mooued at it, speaking vnto them by *Jeremy* in this wise.

The best purchase

O ye heauens be astonied at this, be afrayde, and vterly confounded, saith the Lord. But what is the matter Lord? For my people (saith he) hath committed two euills: they haue forsaken me, the fountain of liuing water; to dig them pittes, euen broken pits, that can hold no water: That is, their thirsty and droughty soules, they haue left God the fountaine of eternall life, which would haue refreshed and fulfilled their soules, and they haue runne to those decayed spoutes, and broken wells, as treasures transitorie, and pleasures that are carnall, which are vnable to extinguish or delay, but rather to sharpen and prouoke their thirst.

A similitude.

A similitude

Thus we haue altogether lost our taste, since the first tasting of the fruit forbidden vs. So that we are as those, whose stomackes stifled with distillation of euil humors, and their senses senseles with grieuousnes of sicknesses, they cannot taste and relise the sweetnes of their diet, but that which is sower, they adudge to be sweet, and so of the contrary. Or as those, who being bidden to a costly banquet, haue so filled themselves before with their grosse diet at home, as they can eate nothing, nor take any pleasure in this banquet when they come. Our stomackes are so charged and full of worldly thoughts, as we haue almost no roome for any heauenly cogitation.

on.

David setteth vs out in our colours, and hitteth our vaine right, whenas he saith, that we are *deceitful on the wayghts*. For, from this deceit proceedeth this wrong iudgemēt that we haue of the word, when we set the world before it. Psalme 62.

The scales are false and deceiueable two waies. First, whenas those things that are put into them, are weighed hastily, and time is not giuen to see the ful weight of thē. Or els, whenas one part of the ballance or weight is heauier then another: we put Gods lawes and our lustes together in the ballance of our soule, and we are too hasty and rash a great deale, in taking the world to be of more weight and substance then the word. Again, one part of the ballance is too heavy: the heauinesse of the world weighing vs downe, and weigheth more with vs, then the treasure of Gods spirite: we preferre *Barrabas* before *Christ*; sinfulness, before dutifulnes; gaine, before godlinesse. Iohn 18.

If we would discretely, with mature aduice consider of them both, & not define of them with forestalled affections, but heare what God and the world can say indifferently, thy voice no doubt will passe on Gods side, and this treasure shall be more esteemed of thee, then

7
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then all the treasure that the worlde giueth thee.

1. Cor. 15.

We fight therefore as *Paul* with the beasts at *Ephesus*, after the maner of men, whilst we dispute the case with those, who set all their hope vpon the things of this life, and place them before those of the life that is to come. For what is the nature & condition of beasts, but to looke vpon the ground, whose whole care is, to satisfie their bellies, and to couch in the holes and caues of the earth?

Num. 16.

Deut. 106.

Such mens case is extreamely miserable, and they are in the taking of *Dathan* and *Abiron*, whom the earth deuoured. For doth not the earth deuoure vp him, whose whole cogitations are fixed vpon earth, whose desires onely are of earthly things, whose eies doe looke neuer aboue the earth, who hath no feare of God, no hopes of his promises, no beleef of the soules immortality, and no expectation of any future felicitie. Surely, saith *Origen*, wheresoeuer thou seest such, tell them flatly to their faces, that the earth hath deuoured them.

CHAP. IX.

That God and the world, cannot goe together.

TH E practise of this Merchant concludeth this point, whom I should not hold wise, for doing away the world for the purchase of heauen, if heauen and this world might be enioyed together.

By selling therefore one, for the buying of the other, it is insinuated, that he was not able to keepe them both together.

There be many states and gouernements vpholden & ordered by sundry constitutiōs, differing each from other, yet are they not so contrary but a man may haue his freedome in diuers of them together: but God lawes, and mans lawes: the lustes of the flesh, and the desires of the spirit: the Ark of the Lord, and the *Philistines Dagon*: God and *Mammon*; Christ and *Belial*: light and darknes, are at such enmity and deadly food between them, as no composition or conclusion of peace, is to be looked for between them. For the nature of things disclaimeth it, our ciuill course of life gainsaith it, and the Scriptures euery where, flatly are against it.

1. Sam. 5
Math. 6
2. Cor. 6

What

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Math. 9

What motions and commotions are in the ayre, between lightning and thundring: heat, and cold, without reconcilment euer to be had, experience often sheweth vs. Light succeedeth darknes, and darknes light, and they two will neuer be consoorted, and matched together. Old wine and new vessells cannot agree, the patching of new cloth with old can not be sutable.

Leuit. 19

There were laws and statutes in this behalfe enacted, that cattell shuld not be permitted to ingender with those of diuers kinds, that our fields should not be sowed with sundry kinds of seed, and that a garment of Linsie wolsie, which is of two substances, that are contrary, should not be worne of vs.

1. Cor. 6

A weake Oxe and a strong, cannot draw equal yokes: *Iacobs* voice, and *Esau* garment are easily distinguished, the kingdom of God cannot go in fellowship with the kingdom of this world, we cannot be partakers of the table of the Lord, and the table of the diuel.

1. Cor. 10

2. King. 17

The Scriptures do make that report of the *Samaritanes*, which we admire and laugh at, that with the worship of God, they adored and worshipped their prophane idolls. Is not this the bias and fashion of the world? it will seeme holy, and professe both a knowledge and seruice of God, but they will not leaue

coue-

couetousnes, which is worshipping of images, they prostrate themselues before the idol of this world. This kind of people doth take two crosse and contrary waies, and do go out of the way, and their labour is in vaine. For what voyage can he make, who intending one way, goeth another; pointeth at heauen, and looketh to the earth, *Et manu committit solacismum*, erreth with his finger: with such doth *Elias* expostulate the case, & thus censureth their folly: *How long will ye halte between two opinions? if God be God, worship him: but if Baal be God, follow after him.*

A similitude,

1. King. 18.

The Lords iealousie burneth like fire against such deceitful people, vtterly to consume them, who wil be vnited, and wil marry themselues vnto these two contrary commanding husbands, hauing espoused vs to Christ before, who is our only husband. For thus he breaketh out into this deep protestation: *I wil cut off the remnant of that place, that sweare by the Lord, and sweare by Malchaim.*

Soph. 8

Whenas *Pharao* could permit the Hebrew people to sacrifice to the Lord, so as they would sacrifice out of the land of *Egypt*. Ho there, saith *Moses*, this may not be indured, to sacrifice vnto God the abominations of the *Egyptians*. Superstition cannot possibly stand with true religion. The lawes of

Exod. 8

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of God may not be lincked with the lusts of this world.

2. Sam. 8

The *Philistines* tooke great paines hereabouts, to couple their *Dagon*, with the Arke of the couenant, but it could not be effected. For *Dagon* fell groueling to the ground before the Arke, and could not stand before it.

Exod. 16

The *Israelites* neuer knew what heauenly Manna meant, before all their meale which they carried from *Egypt* was vtterly spent: vntill thou hast consumed the worldly affections, looke not to be partaker of Gods heauenly blessings.

A similitude.

The stomack that is distempered with diseases, and surcharged with euill humors. relieth and tasteth not the sweetnes of his meat. The *Israelites* were so glutted with the garlick of *Egypt*, as they had no fancie to a finer foode. Let vs be purged of these hurtfull euil humors, and so shal our souls be fulfilled with Gods word.

John. 8

Whenas Christ vppon his entrance into the temple, chaced away such with a whip of cords, who chopped and changed, and made their worldly bargaines, and matches in the Temple: what doth this his zealous fact conclude els, but that the impure negotiations of this world, cannot be intermedled with the

the exercise of his word. He cannot away with such paltry doings, when as his holy mysteries which are of such moment are needful to be handled.

What Courtier would not think himselfe greatly iniured, who whilst he is busie in talk with his prince, about his great sutes, a country peasant with his irksome clamour, should interrupt his businesse? It is a grand dodge, that the soule so excellent a creature sustaineth, who whilst her sutes should be put vp to God, it is disturbed and cut off by the vntimely importunat molestation of the world.

A similitude

God neuer presented himselfe vnto *Moses*, so long as he was a Courtier in Egypt, and liued in pleasure daintily, dandled in *Pharaoes* daughters hands, and dieted deliciously with the princes iunkets: but hee was first espied of *Moses*, in the middst of a bramble or bush of thornes: to insinuate thus much, that he is not to be found in a pleasurable life, but in a state that is pricked and wounded with the briars and thorns of persecution. And at that time God straitly charged *Moses* to put off his shooes, before he came vnto him: teaching vs thereby to put off our worldly mindes before we presume to prease to the presence of the Lord.

Exodus 3

When the prophet *Elias* sawe Gods glory

L

and

1. Reg. 19

Psalme 89.

A similitude.

August.

and maiesty, passing by before him, he couered & blinded his eies with his mantle: who-
soeuer will be partaker of Gods glorie, hee
must close vp the eies of his earthly affectiōs,
and must not behold the vanity of the world.

He will not dwell in the stincking cage of
our bodies, of whom it is written, *Righteous-
nes and iudgement is the habitation of his seate.*

If thou hast a vessel that thou wouldest fil
with any liquor, and that standeth full of an-
other already, is it possible to put them both
together? or to put in the one, without emp-
tying the other? Thou arte to bee filled with
the liquor of life, with the sweete balme and
oyle of the grace of God: thy glasse viall, e-
uen thy heart, is full already of bitter water of
wormewoode, of the brackish and salt water
of the sea of this world; therefore powre this
out first, and rince thy vessell cleane, that it
neyther may keepe out or infect that pleasant
confection, and restauratiue that is to be putt
into it. And embrace the sweete counsaile of
saint *Augustine* in this case, in this sorte direc-
ting vs: *Ex inani quod implendum est, bono im-
plendus es funde malum quia melle vult te imple-
re Deus; si aceto plenus es, ubi mel pones?* Empty
that which is to be filled. Thou art to be filled
with the goodnes of thy God, powre out thy
wickednes: God wil fill thy belly with hony:
that

but if that be full of vinegar before, where shall he find roome in thee for his hony?

As hee that will graffe a wilde oliue tree, A similitude. vnfruitfull by nature, first loppeth and cutteth off his riotous branches, and graffeth in that stocke in the roome of them, the braunches of a fruitfull and fertile tree: so, such as wil be planted in the Lordes house, and will flourish in the courts of the house of our God, and bee graffed into the stocke and body of Christ, hee must first prune, and toppe his worldly inclinations, the shrubbes of sinne, and the armes of vngodlines must be broken off: and the loue of God, the estimation of his word, and the braunches of holinesse, and righteousness of life must bee graffed in their place. *Howe shall wee sing the Lordes song in a* Psalme 91. *strange land* sayth the kingly Prophet? The world and heauen are as strange as may be: and therefore, so long as we are giuen to the world, we cannot sing vnto the Lord in our hearts. If wee therefore cannot sing, Oh let vs sigh to be deliuered from it, that wee may in heauen make that cheerefull noyse of *Halleluya* to the Lorde: and in the meane while trebble with one harpe vpon *Dauids* dumpe, weeping and mourning for the remembrance of *Syon*.

Sarah was first past her youthfull yeeres, Genes. 13

and was dead to the world, before shee conceived and brought forth *Isaac*, which was his fathers ioy. We must first subdue and overcome the worlde, and be dead vnto it, or else we shall neuer bring forth the effects, and fruites of true ioy, which is of Gods Spirit.

Leuitic. 1.

Euery beast was to be killd before it could be sacrificed: so first our beastly worldly lusts must be killed before we can be a sacrifice to God.

Genes. 25.

Iacob was called *Iacob*, which signifieth a supplanter, before he was called *Israel*, which

Gen. 32

is, *Seeing God*, to teach vs, that wee must first treade the world vnder feete, before wee can see this presence of the Lord.

Dan. 11.

As *Daniel* first destroyed the Idol *Bel*, and then hee buckeled with the Dragon well enough: so destroy thou this dumbe idoll of the world, and thou shalt grapple with the deuill the olde dragon well enough.

A similitude.

It is dangerous to ride on an vntamed colt that laboureth to cast thee: this worlde is thy vnruely iade, assaying alwayes in thy voyage to *Ierusalem*, to throw downe thy spirit.

A similitude.

The spirite and the world are as a paire of balaunces and scales, when the one of them mounteth vp, the other is weighed downe: when the Spirite is eleuated and cast vppe to heauen,

heauen, our worldly affections are throwne downe to the earth.

Or they are like an houre Glasse, which A similitude. emptieth one parte to fill another: the soule, when it is ful of the spirite of God, emptieth it selfe of the lusts of the world.

Abraham receiued not the couenaunt of Gen. 18 circumcision, before he went from *Ur*, which was his worldely possession: before thou receiuest Gods couenant in thy mouth, and professest his religion, it is looked that thou shouldest, as thou arte called of God, giue vp and renounce thy too worldly disposition.

As the tree leaneth, so it falleth, when the A similitude. axe is put vnto it: if the body and braunches weigh to the left side, it wil fall on the left side: If al thy life time thou leanest to the left side, namely, to the world, neuer looke when thou diest, that thou shalt fall on the right hand of his glory and felicitie.

If thou wilt liue to God, the worlde must not sunder thee, but thou must be so vnited and knit vnto him, as the soule to the bodie, the beames to the Sunne, the braunches and armes to the body of the tree.

The glasse that is obscured and dimmed with dust, presenteth not aright our counter- A similitude. feit vnto vs: If the soule be ouer-layde with the dust of this worlde, the image of God, af-

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ter which we were created, which is our right face, is not to be scene in vs.

A similitude.

Such horses as are put to grinde in the mil, haue their eies blinded, that they might fully execute that office: we must blind our worldly eies, that we may the readier dispatch such dueties which the Lord shall lay vpon vs.

A similitude.

In a gentlemans great horse, it is the best grace and quality that commendeth him, that he is ruled by the bridle, and keepeth his circles, lists, and roundes, that the rider wil putte him to: there is nothing that graceh vs more than to liue in the compas, and streight course of Gods commandements, & to suffer gods word to be a bridle to our lusts, and a bitte to keepe vs from the race of our sinnes.

Math. 3

Herod was first dead, before that Christ woulde retorne out of *Egypt* into the land of *Iudea*: we must first die to the world and sin, before Christ Iesus wil enter into our soules.

There was a certayne Musitian, who of such schollers, who were initiated, and taught by others before, required double the summ of mony which he tooke of others, who were informed but by himselfe alone: and his reason was, because he considered, that double the labour must be taken with them: first, in rooting out their former balld fashions, after which they had bin taught; and then in plan-
ting

ting and fixing in their mindes, his owne ordinary compendious course quite contrary to the other, by which they might exactly and perfectly be taught. So, if we will be trained vp in the schoole of Christ, and will professe our selues his scholars : Christ must needs take double paines with vs; Hee must first make vs to forget our olde lessons, which our former badde Schoolemaisters, the worlde, the flesh, and the diuell had before taught vs, and then to take out new, which his holie spirite shall put into our hearts, which teacheth vs all wisdom.

Augustus taking vpon him to beautifie his Empire, and to leaue Rome made of marble, which he found made of brick, acquainted one *Apollonius Thyaneus* with his purpose, and asked his direction for his better proceeding: the Philosopher thus answered him, that if hee would happily atchieue that which hee professed, he must set before his eyes, the course that memorable Musician did take with his sonne, whom he would not instruct himselfe, but sent vnto an vnlearned Musician to be taught, who gaue him this caueat and *memento*, onely to carry away with him, and he should speede wel enough, to marke wel the fingring & lessons of his maister, and doe cleane contrary, for they were

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exceeding naught : So , to beautifie and adorne our soules, and to be perfect schollers in Gods worde, it is meete for vs to be taught of the world, to marke but the worlds fashions, and to doe the contrary, and wee shall make a good profession, forasmuch as the word with this present euill world, can neuer be lincked and combined together.

A. *similitude.*

The condition of mans mind is like his estate, whose middle part of his body is taken with a palsie, by reason whereof his ioynts being dissolued, that part is so benumbed, as it is made insensible; but the other part that is not strooken with it, but is sound and healthfull, is nimble and pliable vnto any outward action. It fareth thus with the soule and mind of man, for when it should apply it self to holy exercises, it is snatched away with a worldly palsie, which maketh vs senselesse in these kinds of duties, but a remainder of it that is not touched, is very full of life, rauished and transported with the loue of earthly things.

The pleasures of this world are the diuells baits, that he layeth for our soules, and this is the poyson which the whore of *Babylon* tempereth and seasoneth in sauory meate, and in her cup of gold.

A. *similitude.*

As the Moon neuer suffreth an eclips, but when

of the true hidden treasure.

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when it is at the full: so is thy soul neuer darkened and eclipsed, but when it is gluttoned and fulfilled with the world.

Moreover, as the Moone in hir fulnesse is most distant and remooued from the Sunne: so our saturity and fulnesse of this world, as it was with *Sodome*, we forget God that made vs, and the strong God of our saluation, and are furthest off from the son of righteousness, Christ Iesus our Lord, and the light of our saluation.

A similitude.

Augustine by an elegant and dainty similitude, shaddoweth and setteth foorth the nature of the world, an extream and irreconcilable enemy vnto God. He likeneth the loue of the world vnto bird-lime, which so fast hangeth and cleaueth to the soule, as it holdeth it below, and suffereth it not to climb to higher motions that it might be saued. These are his words, *Amor rerum terrenarum, viscus est spiritualium pennarum*: The loue of earthly thinges, is the bird-lime to our spirituall wings. Now how we are fettered and entangled with this lime, he sheweth vs, saying: *Si concupiuisti, haesisti*: If thou couet, thou art caught of it.

A similitude.

August.

It is impossible but that the world shuld be euery way like it selfe, and follow his own nature. It is incident to the flesh, to fight against the

the

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the spirit, and it is the trick of the world to be at odds with God, riches and righteousness will hardly be combined.

A similitude.

A vessell cannot but retaine the fauour of that liquor that is in it. If into a glasse that is full of vinegar, thou shalt drop a little honny, the sweeter substance being nothing in quantity to the contrary sower subiect, it vaniseth away, and is consumed of it. In our bodies are vessells full of sower affections, the little sweet honny of the word of God, thorough the redundance of the other, is easily overcome, as often as it shall be distilled therevnto.

A similitude.

He that will loue God, and will not loath the world, but thinkes he may haue gold and godlinesse together, and chace away sinne, and not chace away his sinfull worldly couetousnes, is like him, that desirous to driue away a dog, doth cast a bone or crust of bread vnto him.

The god of this world is at enmity with God, they are two contrary imperious masters, that will not bee serued together. *He that loueth the world, the loue of the father is not in him.*

1. Iohn. 2

A similitude

Gal. 5

Is it possible to performe true allegiance to thy prince, and be in league and pay with his greatest enemy? *If we live in the flesh,*

we

we shall die. But if we shall kill the deeds of the flesh with the sword of the spirit, we shall live for euer.

Be we circumspect therefore, and let vs look about our selues, and let this holy Canon be alwaies in our minds : *If ye loue God, hate the thing that is euill.* Psal. 97

We make our boast of God all the day long, and his name is in our lippes, but it is in vaine, since the loue of the world is wholly seated and ingrafted in our hearts. Psal. 44

Whenas God before he would couenant with vs, would we should be circumcised, it is plaine enough that his mind is, that first we should circumcise the outward man, and cut off with the knife of the spirit our ingenerate corruption, or else he wil not haue any doings with vs.

Themistocles on a time, made a solemne sermon to the people of *Athens*, giuing them to know that he could acquaint them with that which was most behooueful and needfull for their estate, but it was a secret and not to be blurted out & published vnto all, but only to be priuatly imparted vnto some few of trust; such whom the magistrats in this case should depute to haue audience of this matter. Here-vpon with the general consent of al, the cause was referred to *Aristides* his hearing, authorized

sed by them to determine of it, and according to his iudgement to approue or disallow of it, now al the mystery and secrecy was this, that it was meete to set on fire the whole Grecian Nauy, that thereby, so weakning and infeebling their power, the *Athenians* might be lords and commanders of all *Grecia*. *Aristides* repairing to the Senate with his newes, certified the bench, that *Themistocles* his counsaile was most profitable, but therewithall most vnlawful. Thus this Pagan may condemne vs Christians, who while we respect wordly gaine too much, do esteeme of the gain of godlines too little.

A similitude,

Euen as a ring that is vpon one finger, can not be put vpon another, vnlesse it be first drawn off from the former: so the heart being lincked to earthly things, it cannot be fit for heauenly matters, before it hath put off the former disposition.

Wherefore, since both these treasures will not be conformed, and the purchase of this heauenly and hidden treasure, exceedeth by infinite degrees, all the riches that the world may yeeld vs, we do wel, if with this Merchant we take hold of this excheat, whatsoeuer it doth cost

vs.

CHAP. X.

Of the necessitie of our mortification, and the adiuration of all our worldly lustes, vnder the person and example of this Jeweller, who made a simple sale of all that he had for the purchase of this Treasure, and Pearle of great price, evidently euicted.



N E thing is necessary, (saith Christ Luke. 10 to *Martha*;) and of this with *Mary* this Jeweller maketh choice. For the purchase whereof, he doth not sticke to renounce and giue vp his state and property in all his worldly hereditaments and emoluments, of whatsoeuer nature and condition they are.

He dodgeth not with God, as *Ananias* did 2. Cor. 5 with *Peter*, keeping part behind. He putteth not his hand to the Lords plough, and hath an eie with *Lots* wife vnto *Sodome*. He min- Luke. 9 ceth not God of any part of his dew, as the King of *Arams* muster-master, excepting 1. King. 5 with the Prophet his worship with his master in the house of *Rimmon*. It is not the pleasure or profit of the world, that he standeth at with God : but he reputeth all things with Phil. 3 the

the Apostle, as doing for the gaine of godli-
nesse.

This man is euery christian mans look-
ing-glasse, in whom we may behold that
image of perfection, that is pleasing vnto
God, and by which we may see how to re-
forme such blemishes which disguise vs so
much, and make vs so vnclean and loathsom
in his sight.

1. King 3

2. Sa. 10.

We are reasonably contented to part stakes
with God, and willing enough with the false
mother, who pleaded for the diuision of the
child before *Salomon*, to diuide him out halfe
of that all, which is his portion, dealing with
God altogether like as *Hannun* with the ser-
uants that were sent from *David*, who sha-
ued off half their beards from their faces, and
flushed off their garments from the middle to
the buttockes.

But God may not indure such paltring at
our hands.

The true mother may not abide to heare
of the mangling of her child; and *David* may
not digest such barbarous indignity offered
to his seruants, and God may not suffer him
selfe to be so mocked; as to haue his glory of
which he is so iealous, communicated vnto
others.

Very many we find, howbeit, otherwise

of very proper parts, & induments of nature, who halt with God too much, and cannot, without struggling to one way or other, keep in the right way: we are as the graine that wanteth measure, and the gold that will not hold weight. There is in euery one of vs, somewhat which blemisheth and disgraceth all our beauty.

Many, albeit they are of chaste behauior, of very ciuil nature, and (as by outward appearance it seemeth) of religious disposition: yet are their minds fixed vpon couetousnes, they go after worldly thoughts, and incomber themselves with *Martha* about many things.

They cannot be parted by any meanes from their profit, or stride ouer those blockes that lie in their way, or deuote themselves wholly with this Jeweller vnto God Wee find other some of liberall and bountifull affections, yet violently miscaried with a desire of ambition.

Luke. 10.

There was death in the pot, which marres al the broath of the children of the prophets: so some sinnefull profit or pleasure alwayes spoyleth whatsoeuer good graces the Lord giueth vs beside.

2. King. 4

There is none of vs, who doth not hucke with God, who is not ready for some excuse or other; we ask our flesh, our lusts, our pleasures

Matth. 23
13, 52, 15.

fures leaue, and if they consent not to it, God is answered as *Pharao* answered *Moses*, *Nabal*, *David*, and the Lord of the vine-yard was answered when he demaunded fruites. *Who is the Lord* (saith *Pharao* vnto *Moses*) *that I should let Israel go?* who is the Lord (saith the stubborne soule) *that I should let my sinfull pleasures go?* *Who is David*, and *who is the sonne of Ishai* (saith *Nabal*) *that I should take my bread, my water, my flesh, which I haue killed for my shearers, and giue it vnto men, whom I know not whence they be.* These be the termes where vpon we do stand, we commune the case in this wise with *Nabal*, who is Christ the sonne of *David*, *that I should take that which I haue deputed to my pleasure and my sin, and giue it vnto him?*

Be not deceiued, God will not be stinted, he will haue all, or nothing at all of thee: and when thou giuest all, thou giuest him but his owne. Thou dost but like the cobby holder that payeth his rent, and performeth his bounden homage and seruice vnto his Lord, the diminution of any iote thereof beeing the forfeit of thy whole cobby.

This is a flye pollicie of the diuell, to haue vs demie christians, to serue GOD by halues, to drawe vs on to some duties of deuotion, that whilst we doe flatter and beguile

our

our selues with a counterfeit profession, he may cause vs priuile, and vnawares, to fall into the pit of his destruction. And herein he hath the trick of a cunning angler, who hauing hold of some great fish vpon his hooke, is not greedie of him to drawe him vp to shore, but he stretcheth out his rod, and giueth him more line, that hee might more thoroughly swallow vp the hooke: for otherwise through too hasty violence that is offered him, he will breake all asunder, and the fishe shall so escape him. A similitude

Thus he playde with *Herod* who hauing snarled and hooked him before with the hooke and line of inordinate lust, he dallieth with him, and giueth him some libertie to heare *Iohn Baptist* willingly, and to reforme many things according to his directions. Mark. 6.

As long as the diuell hath vs vnder his line, and hath any hold of vs, either by our pride, by our vsurie, by our couetousnes, by our enuie, by our emulation, by our ambition, by our hatred, by our crueltie, by any kinde of sinne, he will so sporte with vs, as he will be sure of vs, he will not let vs goe.

For as a bird, if she be limed, and taken by one wing, cannot flie away: so though we pray or fast, or giue our almes, repaire to sermons, and giue our selues to many good de-

Motions:

The best purchase

uotions: yet if any sinne hath a limme of vs, it is impossible to escape. To be bound in any part is all one, as to bee bounde in the whole.

A similitude,

□

To what vse is it to rampire vp al the gates of the citie, and to set watch and warde about the walles, if one gate or breach of the wall shall be suffred to lay open, for all the power of the enemy to come in? Giue thou the diuell but an enterance into thee, and thou shalt neuer remoue him, but he will be wholly at the last seated in thee.

Math. 23.

Christ his charge to those that will be followers of him, flatly is this: *Take my yoake upon you.* He nameth not any parte of the body that should be yoaked aboue other, the head, the necke, the shoulders or such like; but the whole: that wee should not thinke that we haue serued God well, by myncing him a pittance, vnles he hath the whole.

Psal 34.
Psal. 103.
Psal. 119.

Wherefore *David* summoneth al his parts to the Lords courtes. *All my bones* (saith he) *shall say, Lord who is like vnto thee.* And againe, *Praise the Lord O my soule, and all that is within me praise his holy name.* And againe, *I haue an eye vnto all thy commaundements, and all false wayes I utterly abhorre.*

The diuell is an importunate suter vnto vs, to haue any roome, or tenement within vs, be

be it neuer so little, rather then he would be vtterly shut out.

When as *Pharao* could no longer holde the *Iſralites* in durance, but the time was come that they should be ſet at libertie, and ſent away to ſerue the Lord, he craueth that their cattell might remaine behind them: ſo when the diuell is not permitted to domineere as he liſt, to haue his full power and pleaſure ouer vs, he beggeth but a parte and little portion within vs. But giue the diuell that answer that *Moses* gaue to *Pharao*, who ſnobbed him thus roundly; No not a hoofe ſhall remaine behinde vs, but euery part ſhall be conſecrated vnto God.

Exod. 10.

Or let vs ſay in this caſe vnto Satan, as *Isaac* ſaid to *Eſau*: *Iacob haue I bleſſed, and he ſhall be bleſſed*: we haue giuen vp all to God already, and he ſhall poſſeſſe it.

Gen. 27.

Yea let vs ſay to God as *Peter* ſaid to Chriſt when Chriſt would waſh his feete: *Lord, not my feet onely, but my hands, and my head*. For why ſhould we deny him any thing, ſeeing he is the owner of euery thing we haue. The diuell, the world, the fleſh indeede haue no more right in vs, then *Achab* had to *Naboth* his vineyard, or *Herod* to his ſiſter.

Ioh. 13.

1. Reg. 21.

If we giue all to God, he will ſaue and preſerue it: there is nothing that the diuell would

Mark. 6.

The best purchase

A similitude,

✠

haue, but that he would destroy. And yet we are overcome of such folly and madness, as we will rather put our selves to our destroyer, then to our mercifull Saviour. As many a young man doth, who ravished with lust of a droyling flauish bond woman, doth bestowe himselfe vpon her, and albeit that he knoweth that he is cast away by her, yet will he marry her : so our will, forgetfull of Gods loue, is so lincked to the lust of this wretched world, as hap what hap shall, it will not be diuorced, but will be obsequious to her imperious hestes.

Judg. 16.

Sampson could not be so absurdly ignorant of *Dalila* her drift, for former experience and triall that he made of her, discovered her deceit. He sawe too plainely, that her so earnest practise with him to vnderstand wherein his power might be weakned, did tend to his destruction, yet he could not be warned by former admonitions, but is so intoxicated, and besotted with her, as he chuseth rather like a mill horse to grinde at the mill, and to be made a foole as afterwardes he was, when he was the subiect of the Philistines pastime, then to be offensive to this his abiect mynion.

Apoc 1.

A similitude.

As the Lord is *Alpha* which signifieth the beginning : so is he *Omega* which signifieth the

the

the ending. He wil not be put off as Lawyers ▯
doe their clyents from terme to terme, with
dodges and delayes.

Moses asking *Pharao*, when he should
pray for him: his answere was to morrow;
And why not to day *Pharao*? since euery day
is Gods, and he cannot be serued of any man
too soone. How doest thou know, that thou
shalt liue vntill to morrowe? Thus the wic-
ked prescribe God his time, whenas euery
time is his.

Lycurgus making lawes for the *Lacedemo-* ▯
nians, propounded them vnto them to be ob-
serued of them, vntill he should returne from
that region and country, whither immediatly
he was to take his voyage: and so sayling in-
to *Creet*, he neuer did returne, but there dy-
ing, commaunded his bones to be burned,
and the ashes of them to be throwne into the
sea: supposing, that if his body might not be
carried ouer, his lawes and ordinances should
neuer be repealed. Such a tender care had
this *Gentile* Philosopher of the zealous and
continued obseruation of good lawes: which
care of his, taxeth our carelesnes, and remifnes
in keeping the commandements of our God:
seruing him by fits as our stomackes serueth
vs, and affording him what we may spare
from our pleasure and our sinnes. It should

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not be so with vs, but we should take that course which this Jeweller by his practise here prescribeth vs, who resigneth vp all that he had in the world, that he might buy this treasure of Gods word.

Augustine.

Let vs doe the like: *Nos ipsos pro illa margarita demus, non quia tanti valeamus, sed quia plus dare non possumus.* Let vs giue our selues for this pearle of great price, not because we are worth somuch, but because we haue no more to giue. *Minus dat ut plus accipiat: hoc fac & tu. Da modica, accipe magna: da temporalia, accipe eterna: da terram, accipe coelum.*

This Jeweller hath a wonderfull bargaine, in giuing vp his state and interest to this world, for liuery and seisin of this better purchase of the world that is to come. For as *Augustine* saith, he giueth the lesse, to receiue the more: doe thou the like; Giue meane things, and receiue greater for them: giue temporal things, and receiue eternall: giue earth, and receiue heauen: giue golde, and receiue God.

As thou forsakeest father, and mother to cleaue to thy wife: so forsake father, and mother, wife and al, be it neuer so neere and deere vnto thee, to cleaue to God.

To sell all that we haue, is to renounce the lusts of the flesh, and of the minde, and so to
shake

of the true hidden treasure.

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shake off the world, which inticeth vs to wickednes, as *Ioseph* shaked his cloake from him, and left it with his mistris, egging him to vncleannesse. Genesis 39.

But, this is that that breaketh off the bargain, and keepeth vs from this purchase; we endure well enough to heare of the pleasure and profit of this purchase, but we like not the couenants, we are loath to be touched in our worldly state, or to alter the condition of our life; the doctrine of repentance, and the Gospel of Christ teaching vs to deny all vngodlinesse, and worldly vanity: and to liue soberly, iustly, and vprightly, in this world, is grieuous vnto vs, and we cannot abide it. Th. 2.

The children of *Israel* hearing of the fruitfulness of the promised land of *Canaan*, buckled themselves in al the haste vnto the battell, and marched towards it, eger of the present possession of it: but hearing the place was inhabited with Giants, they hung downe their heads, and their hearts failed them, and altered quite from the men they were before, their fancies were set vpon *Egypt* again. So many hearing by Gods spies, that came from heauen, of the ioy and happines laid vp in store for vs in the life that is to come, especially of *saint Paul*, who was rapt vp to heauen, and

Numb. 14

The best purchase

2. Cor. 12

1. Cor. 2

Math. 7

A similitude.

Gen. 12

was full of reuelations, and discoursing of the vnspeakable riches of his kingdome, raviſheth the hearers with theſe delightfull tidings, *that the eie hath not ſeene, the eare hath not heard, neyther can the heart of man concieve the things that God hath prepared for them that loue him*: men I ſay, heartned with ſuch conſolation, they take ſtomacke to themſelues, and are zealous and hot in ſpirit after it, to winne and enioy it: But withall, vnderſtanding that the way is narrow, and the doore ſtreight, that leadeth into it, and that there will be ſome difficultie in our paſſage, our hearts grow heauy, and our iourney is daſhed, and our whole minde is ſet vppon retiring vnto *Egypt*, and to embrace this preſent world.

He that hath earneſt occaſion of ſpeech with another man, coueteth to find that man alone, and free from other buſines: when as God would ſpeake to vs, he would find vs in this caſe, he would haue vs loue men, ſequeſtered and put apart from the world.

Therefore when hee was to commune with *Abraham*, he willed him to be private, to reſigne his natiue ſoyle *Ur* of the *Caldeans*, and to inioy his bleſſed preſence, to forget his owne kinred, and his fathers houſe.

And becauſe that cares are the daughters of riches, which as thornes do choake the
good

of the true hidden treasure.

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good seed of the worde, in worldly minded men; the Lord enacted in the state of *Israel*, that cleargy men, seperated and put a part to the ministrie, should not haue worldly hereditaments and possessions as other of the tribes: that their minds, whilest they were in their holy ministration, might not be distracted, and miscaried with them.

Deut. 18

As also it was a constitution among them, that he that was bunched and crooked in the backe, shuld not serue & minister in the temple. For this defect and impediment of body, is a hindraunce to their eies, that they cannot lift them vp to heauen as they shuld. So, such as are distorted and crooked in mind, and haue their affections always stooping & looking on the world, are no fit persons to serue before the Lord, and to enter into his courtes.

Leuit. 21

Mortifie we therefore all our worldly lusts, and slay we them down right with the sword of the spirit. Let vs not imprison in the bowels of our soules, such sinnes as we like best, and keep them aliue as *Saul* did *Agag*, whom God commaunded should be put to death: but let vs hew them in peeces, as *Samuel* did *Agag* in *Gilgal* before the Lord, and beate them as small as the dust of the earth.

1. Sam. 15

If we pittie our sins as *Ely* did his sons, when we ought to punish them, God will punish them,

1. Sam. 3

The best purchase

them, and wil bring a great iudgement against vs for them.

1. King. 20.

Oh heauy and most grieuous is that commination of the Lord against *Achab*, for demissing *Benhadad*: *Because* (saith God) *thou hast let goe out of thy handes a man whome I appointed to die, thy life shall goe for his life.* The like sentence is gone out against all, that saue aliue that sinne they should destroy, they shal die for it.

Rom. 8

If ye liue (saith *Saint Paul*) *after the flesh, ye shall die; but if ye shall mortifie the flesh by the spirit, ye shall liue.* Thus *Paul* maketh two men of one: the one the outward and the other the inward man: both which are vnited in one, yet are they so sundry, as they cannot agree in one, but the generation of the one, must be the others corruption, the life of the one, must be the death of the other, and therefore to saue and keepe aliue the one, we must needes mortifie and put to death the other.

What a good match we shall make, in coping away the pleasure of the world, for the ioues of heauen: at that generall county day, wherein the bookes and scrolles of consciences shall be laid open, plainly will appeare, at what time all those things that we haue here gathered together will do vs no good, where

no

of the true hidden treasure.

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no manner of excuse may serue our turne,
where there wil be no place of any refuge for
vs.

Here there haue bin found some places of
small succor, in the time of danger. *Adam*
could runne behind the trees of his orchard.
Sarah could hide her selfe within her tent. Li-
tle *Zoar* was a sanctuary to *Lot*. *Elias* could
throwd himselfe in Mount *Carmel*: and *Ionas*
could go downe to the hatches of the keele,
that he might flee to *Tharfis*, from the pre-
sence of the Lord. But in the iudgement, we
shall say to the mountaines, hide vs, and to the
hills couer vs, from the anger of him that sit-
teth vpon the throane, and of the lamb.

Tell me what it is, whereat thou shouldest
sticke to go through with this purchase? Or
what it is that thou shouldest desire in compa-
rison of this? One saith riches, another saith
honor: one desireth beauty: this man is for his
backe, and this man for his belly, one for his
myrth, another for his credite, another for his
pride: here one, and there one goeth vp high-
er, and desireth heauen, and steppeth vp this
ladder, as the Angells that *Iacob* did see in his
dreame.

It is euen as the shaking of an oliue tree,
here and there a berry is to be had. Thus like
bruit beasts, who set more by stubble & gras,
then

Gen. 3
Gen. 1. 18
Gen. 19
1. Reg. 18
Iona. 1.

Luke 23.
Apoc. 6

Gen. 28.

Isai. 17

A similitude.

The best purchase

then by gold: they sottishly esteeme more of earthly vanity, then of heauenly felicity.

A similitude.

□

As the Sun which is but one, doth minister far more light then all the smaller stars which are innumerable: so the sun-shine of the glorious gospel of Christ, doth vs more good by infinite proportion, then all the creatures which the world yeeldeth vs: as by particular discourse shall appeare in the winding vp of this historie in the last Chapter.

Wherefore grudge we not to do away those things that are of meanest moment, for those of greatest substance: to change chaffe with wheat, drosse with gold, myre for pearl, earth for heauen.

A similitude.

□

Know we not how that pearles and pretious stones, are not set vpon yron and copper rings, but only vpon golde? In like case, the glittering gemme of heauenly glory, may not be set into yron hearts, brazen affections, impure and earthly mindes: but into such as are purified as fine gold from all impure commixtion. For the estate of the soule, is in nature not vnlike a pure crystall glasse, which is so dimmed with the least dust, and is so obscured but with once breathing on it, as it neither giueth the image of that face that looketh into it, neither sendeth backe such bright and cleare light as is obiect vnto it.

He

He must partake with God in his life, that will share with him in glory. If Christ our grand Captaine despised the world, and renounced al, to do his fathers will, it appeareth that we fight not vnder his standerd, and are not his souldiers, who are as greedy of the world as a crow is of carrion, and who can fauour nothing but the things of this world.

There be many with *Balaam*, that desire to die the death of the righteous, but they refuse with *Balaam*, to liue the life of the righteous. They would liue rebelliously with *Indas*, and die in peace with *Simeon*: but it may not be: for the life of beasts, and the glory of Angells, may not be knit together. It is not to be hoped for, that if we liue in this world like beasts, we shall liue in the other like Angells.

Num. 23.

Mat. 26

Luke. 8

The sheepe, otherwise a feely creature, yet is so wise, as he knoweth what hearbes are most wholesome for him, and what as hurtful he is to refuse.

A similitude

He knoweth the wolfe to be his enemy, and the shepheards curre that is like a wolfe, for to be his friend. The Lord hath giuen vs iudgement and discretion, if we would vse it thereafter, to leaue the euill, and to chuse the good; to eschew sinne, and to ensue righteousness; to loath the earth, and to loue heauen.

The

A similitude.

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The birdes of the ayre naturally are disposed, though the cage be neuer so precious, wherein they are inclosed, be it of Iuory, or of gold, or howsoeuer they are daintily dieted and tended, to desire to be at liberty abroad, which they shew by the often grating their beakes against the wyer window: so the godly scorn al the pleasures of the world, in regard of their ioyes prepared in heauen, and to be in state and fruition of them, are willing and desirous to make a surrender of all their earthly profits and commodities whatsoever.

CHAP. XI.

That all our endenours, are to redound to the glory of God, and to tend only to a spirituall end, as is liuely shadowed in the example of this Merchant, whose bargain of sale of all his temporalls, was onely for the purchase of this heauenly Treasure.



His Marchant in this Chronicle is celebrated and renowned, for this three-fold action. For the sale of his substance. For the

of the true hidden treasure.

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the sale of al his substance. For the end thereof, onely for a heavenly Purchase.

The two first must waite vppon the last, without which, the former shall be done in vaine.

Many there haue bin, who haue renounced their worldly right, & simply haue surrendered all their earthly state, yet neuer were accounted in the assembly of Gods people, neyther shal they be written in the writings of the house of Israel.

Ezech. 13

It is not the action that God respecteth, but the intention, and end of the action that he only beholdeth.

God loueth not *Adiectiues* without *Aduerbs*, *Bonum* without *Benè*. It is better to do wel then to do good: for a man may trespasse in doing good, if he doth it not well. The *Pharises* in praier, fasting, almes, duties that were good, offended in that they did them not wel, the end and the manner marring the whole matter.

Deut. 5
Deuter. 12.

How many heathen people haue gone before vs, in a seuerer conuersation, in a strickt mortification, and yet haue vtterly lost al their deuotion, because it hath wanted the onely vse, and end of true religion?

They wrought, but yet they wrought not like cunning artificers, according to the rule, which

The best purchase

which is to do that which is good in good order.

To forsake our wiues, to neglect our children, to dispise our friends, to contemne the world, if it be in wordly sort, and it doth not tend to an heauenly end, it is to no end. The Romane *Curtius*, the *Athamian Codrus*, the *Theban Crates*, and others, the famous philosophers of the Gentiles, *Socrates*, *Diogenes*, *Bias*, *Thales*, *Milesius*, *Mucius*, *Scauola*, *Fabricius*, *Romanus*, and such like, who haue martyred themselves, offered strange violence & torture to their bodies, haue liued priuate austere liues, scorned worldly wealth, & haue sequestred themselves aloofe from all the inticements of the world; inasmuch as the ends of their actions were in vaine: the lyme, the stone, the timber, wanted a foundation wherevpon to leane, all their whole structure and building tumbled down, and all their labors and endeouours perished.

Gen. 4

The manner therefore in matters of Gods service, is chiefly to be regarded. And because that *Cain* was carelesse of the manner, the Lord looked not to the matter of his sacrifice.

If thou wouldest bring thy actions to perfection, let God be the end of them. The *Mathematicians* hold, that the circular figure

of the true hidden treasure.

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is the perfect figure, because that in a circle, the beginning, and the end, do iump and meet together: we shal be perfit christians, if God the first cause and beginning of all: *of whom, in whom, and by whom are all,* shal be the consummation and end of all: if we shal set this watchword before all our doings, *whether we eate or drinke, or whatsoeuer else we do, we do all to the glory of God.*

Roth. 1. 26

Haue an eie therefore to the end of euery thing, that thou goest about, that thou maist not do amisse.

Artificers, by a line and leaden plummet, do measure and suruey the proportion of their worke: our leuell and square must be this heauenly word; so as, our life being conformed to this rule, it is euen in euery part, and of perfit dimensions.

A similitude

God expressly willeth that all valuation shall be according to the *shekell of the sanctuary*: The loue of God, and the glory of his name is this shekell and weight that weigheth all our actions: so that wanting this, they are reiected as the gold that wanteth weight, and as the corne that wanteth measure. They may, like the smoake, climb towards heauen, but, like the smoak, they shal vanish away, and neuer come to heauen.

Leuitic. 27

Whatsoeuer action thou givest thy self vnto

Psalm 57

N

to

The best purchase

to, whether to praying, fasting, giuing, receiuing, suffering, weigh aright with this shekell of the sanctuary, in what spirit, purpose, and deuotion, thou takest it in hand. For be thou wel assured, if it tendeth not to his glory but be without that, it shall also be without his reward.

Math. 23

A fearefull woe shall be thundred out against them, as we reade in the like case was denounced by Christ against the Scribes and Pharises.

Matt. 24

As no man might enter into the court of King *Ahashuerosh*, that was cloathed in sack-cloath: so no man, not cloathed with a wedding garment, that is, with Gods loue, may presse into Gods presence.

Mat. 23

John 12

Mat. 6

Luke 11

Christ many times in his actions, did eleuate and lift vp his eies to heauen, to teach vs in our actions, and all our intentions to looke vp to heauen, for the eye is taken for the intention, according to that our Sauour Christ saith: *if thine eye be simple*, that is, thy end, and intention of thine action, set before thine eye.

These two I hold as good conclusions. First, that all our sorrowes for our sinnes, though our contrition were as great as the sea, if it be onely for the feare of hell, and not for Gods loue, and the loue of heauen, can do

do vs no good. For as the confession of a traitor is constrained, who for feare of the racke, and not for any dutifull affection to his prince, bewrayeth and bewaileth his mischeuous designements, and this confession and lamentation, turneth not to comfort, but to his certaine destruction: so such contrition, as commeth by coaction, maketh not vnto saluation, but vnto endles perdition. For in sin there are alwaies these two things chiefly to be considered. The first is, the euil thou hast wrought against God: The second is, the euil that thou hast brought vpon thy selfe, which is eternal damnation. Now if thou beest grieued for thine owne mishap only, and not for the high and mighty indignity offered vnto God, is it not manifest, that thou wouldest only escape that which maketh against thee, not caring for that which maketh against God, and therefore thy repentance is repelled of God?

This is made euident by a paire of examples of *Saul*, and *Dauid*; they were both of them Kings, both of them sinned, both of them were reprocued, and both of them repented: and yet the Lord, who accepteth no persons, accepteth *Davids*, & excepteth iustly against *Sauls* repentance: for it was defectiue and faulty in the end, and it was not done a-

1 Sam. 15.

2 Sam. 12

Act. 16.

The best purchase

1. Sam. 15

right, there was as great oddes and difference as might be, betweene their intents and purposes of repentance: *David* repenting that he had lost God, and *Saul* repenting, only because he had lost his kingdome. For he openeth his mind plainly enough by his wordes to *Samuel*, saying: *Honor me before the elders of my people, and before Israel* : So *Saul* might haue bin safe and settled in his kingdome, and men might do him worship, little did *Saul* esteeme how his G O D was woorship-ped.

Heb. 12

For this cause *Esau* went without his blessing, though he sought it with teares and extreame passions, because they proceeded not from sincere affections. The loue of God which should haue made them forcible, was wanting to them.

The second proposition is as plain as this, that is, that although we doe conforme our selues to the Canons of his word, and doe his commandements, honor his name, auoid prophane swearing, sanctifie his Sabbath, and come as nigh to the perfect obedience of his law, as possibly we can, if with this Merchant we renounce all our worldly both profits and pleasures, and haue not the intention of this Merchant in our minds, to illustrate Gods glorie, and let our end be God; God will

will not blesse or fauour these our doings,
or giue them enteraunce and passage vnto
him.

For as before in sinne, so in euery good
worke there are two chiefe respects: The one
is the honour which redoundeth vnto God:
The second is the profit that returneth to our
selues. If therefore in a good action, we rather
haue an eie to our priuate aduantage, then to
the publike praise of God, we discouer there-
by our worldly minds too much, that gold
more then God, the world aboue the word is
esteemed of vs.

Wherefore let vs looke, that as we serue
him, so he will serue vs: if we serue him with
the worst, and with the last, he will serue vs
with the dregges and bottome of the cup of
his wrath, and will make vs sucke them Psal, 75
vp.

The end before God is of more valew,
then either the greatnesse or excellency of
the action: for euery action shall be weighed
by the intention, and respected, and recom-
penced according to the end.

This the subtile serpent knoweth well;
wherfore, as he broght *Adam* to another tree, Gen. 3
that he might not taste of the tree of life: so he
bringeth vs to any other end, that we might
not follow the true end, which God hath

The best purchase

commanded vs to set before our eies in al our enterprises.

When he cannot strip vs of such excellent works, as the Lord worketh in vs, he depraueth the, by disgracing our intentions in them, suggesting, that they were wrought to some priuate worldly end.

For thus he sophisticated and glosed with God, vpon the inclination of *Iob* his deuotion : for, vpon the commendation of *Iob* his disposition, which God had made vnto him, how that he was a *iust man, and one that feared God* : Behold how this iugler priuily vndermineth him, diueth to the depth of him, sitteth at the heart and reines of him, snatcheth at the secret intendment of his mind, that *Iob* his religion stood with good policie, for thus he descanteth vpon *Iob* his deuotion : *Doth Iob serue God for nought? Hast thou not made a hedge about him, and about his substance, and about all that he hath on euery side? Thou hast blessed the worke of his hands, and his substance is increased in the land : But stretch out now thy hand, and touch that he hath, to see if he will not blaspheme thee to thy face: as if he should haue saide, hee worketh on the surer side, and playeth vpon the aduantage; his gaine is his godlinesse. but touch him in his purse, and crosse him awhile in his estate and substance,*
and

of the true hidden treasure.

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and the case will soone be altered with him,
and *Iob* I will warrant you, will not proue the
man you take him for.

Thus he doth like Pioners in the warres, A similitude,
who digge at the foundation, wherevpon the 27
whole weight of the building leaneth. He
doth not deny a matter manifest, such attri-
butes and praises as God doth giue to *Iob*: but
he wrangleth and cauelleth about the maner,
which he knew well enough, if it had bin
true, would haue ouer-throwne all the mat-
ter.

Well, this will be a bone, wherewith he
will choake vs vpon our death beddes; let
vs deliuer our selues of it as wee can: whe-
ther we haue serued God for nought, is the
question propounded to vs to assoile, our in-
clinations and inward affections, at that time
wilbe thoroughly canuised. Let vs proue them
therefore, and examine them before, that
there be no frawd and wickednesse in them,
so shal they be able to stand in the iudgement
and congregation of the iust.

Psalme, 133.

Set therefore this watch-woord of the A-
postle before thy race, *So runne that thou*
mayst obtaine: Let God be *Alpha* and *Omega*
with thee, the beginning and end of all thine
actions.

1 Cor. 9

Apos. 1

Fasten not the anchor of the ship of thy
heart,

heart, vpon the dangerous sea of the loue of this world. Gather vp thy wits, and set downe in thine accounts, how much thou hast deuoted thy self vnto the world, and how litle vnto God.

A similitude.

□

It is with vs, as it is with the wind-mill which grindeth not the corne into meale, without a gale of wind which may turne it round about: we cannot turne vs to any good action, vnlesse we may be puffed and rocked to and fro with the winde of worldly vanitie.

Iosua. 6.

Good workes are as good wine, but done in a bad mind, we mingle worme-wood and gall with it, and do like the Iewes, who tempered gall in their cup of drinke, that they gaue to Christ. The diuell recoyleth and goeth backe, not by our doing good, but by our doing well. It is that that maketh him to reel, as the rammes hornes did the huge walles of Iericho.

As *Ieremy* saith, *Cursed is he that dooth the worke of God negligently*; so no doubt Gods curse shall light vpon those that do it deceitfully, and that doe it not with a faithfull heart.

But there are hypocrites among true christians, as *Saul* among the Prophets. But the glorie of God, which should be the end of

cur-

of the true hidden treasure.

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every good worke, is the touchstone that trieth our works, of what worth they are, whether they be of gold, or any other baser substance.

Sichem and *Emor* were circumcised as well as *Jacob* and his sonnes, but it was but counterfeited holinesse that was in them; for they only regarded the goods of Gods people, and not the good of Gods glorie. This much they not obscurely insinuated in their words vnto the people, saying: *their substance, cattel, and flockes, shal be ours.*

Gen. 34

Gen. 34

There is no reckning to be made of such religion, which is grounded on a carnal intention.

What father esteemeth that obedience of his sonne, shewed him for a feare of loosing his possessions, and not for loue in a naturall disposition?

A similitude.

Whatsoever good we do, whatsoever euill we suffer, the maine motive thereof must be the honor and glory of his name: So our Saviour teacheth vs in many places of the new instrument. *Blessed are they that suffer persecution for righteousness sake. Again, ye shal be brought before Kings and rulers for my names sake. Again, he that looseth his life for my sake. Again, he that forsaketh father and mother for my sake, and the Gospel.*

Mat. 5

Mat. 10

Mat. 10

Luke 14

God

The best purchase

Gen. 15

God wil say to such as he said, to *Abraham*,
I will be thy exceeding great reward.

Gen. 33

Wherefore let vs say to God as *Jacob* said
to *Eſau*: *Let my Lord go before his ſervant, and I*
will follow according to the pace of the cattell
which are before me, and as the children be able
to endure. Let God goe before, and we wil
trace his foote-steppes, as he shall enable
vs.

Iudg. 9

It is said in the *Iudges*, that *Abimelech* their
Iudge and principall ruler, did cut off braun-
ches from the trees, and did beare them on his
shoulders, and said vnto his fellowes: *What ye*
see me do, haſte and do the like: So, whatſoeuer
we ſee Chriſt do, let his example be our imi-
tation, who made Gods glory the ſcope and
drift of all his proceedings.

A ſimilitude.

□

Euery handy-craftſ-man, in euery kind of
worke, doth obſerue the paterne that his ma-
ſter giueth him, and frameth it to that end,
which he before had purpoſed, for if he ſhall
make it to an other uſe to pleaſe his own fan-
cy, his maiſter maketh refusall of his worke-
manſhip, and his labour is loſt: wherefore,
that that we do may be pleaſing to our Lord
and maſter, and acceptable in his ſight: let vs
with holy *Dauid*, *ſet the Lord before our eies,*
and we ſhall not do amiſſe.

Pſalme 16.

Therefore God would that the two *Cho-*
rubins,

of the true hidden treasure.

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rubins with stretched out wings shuld couer
the mercie seat where God gaue his answers;
to insinuate, that when wee intend any good,
we desire not ostentation to be seene: so man
seeing that God, when hee would shew mer-
cy, pleased that the place wherein hee would
appeare, should bee thus shadowed and co-
uered.

Exod. 35

As Christ willeth the Spouse in the Can-
ticles that *Shee would set him as a seale vnto hir
heart, and as a signet vpon her arme*: So let vs
make God and his glory, the obiect of our
eyes, the scope, drift, and marke, at which we
onely ayme, in the whole course of our life:
so shal we make with this heavenly Jeweller,
an exceeding good purchase, & receiue with
him, an euerlasting inheritance, an incompa-
rable crowne of glory, all treasure and
happines in the kingdome of
God worlde with-
out end.

Cant. 8

Chap

The best purchase

CHAP. XII.

An Exhortation to the loue of the worde, and the spirituall life, the purport of the premisses.

IT is not gold, but drosse, not honny, but gall, not credit, but shame, not life, but death, not good, but euil, which the world yeeldeth vs; diuide the worlde aright with the sworde of truth, and the vanitie of it will soone appeare vnto thee.

Psalme 119

Mat. 13

Iohn 6

Mat. 3

Gen. 28

*2. Reg. 5
Psalme 78.*

Iohn 6

Psal. 1

*Jerem. 31
Isai 33*

Mat 16

1 Pet 2

Psalme 119

But thy word, O Lord, endureth for euer in heauen. It is, the word of the kingdome, because it bringeth vs to no lesse than a kingdome. It is, the word of life, which giueth life vnto all creatures. It is, the starre which conducteth vs to Christ. The ladder, whose toppre reacheth vp to heauen. The water, which purgeth and cleanseth our leprosie. The manna, which satisfieth our hungry soules. The booke that we should study vpon day and night. The royall and celestiall Testament of God. The Oracles of his Sanctuarie. The Key that openeth his counsell chamber doore. The milke of his breasts, the gage of his loue. The light of our paths. The breath of our nostrells.
The

of the true hidden treasure.

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The pillar of our faith. The anchor of our hope. The ground of our loue. The character of our happinesse. The Schoole and Library of all spirituall learnings.

Pro 3

Meab 6

Pro 4

This is the pathway that leades vnto heauen: so saith Christ to the yong man in *Luke*:

Luke 18

If thou wilt enter into heauen, keep the commandments. So saith the Spirit, *Blessed are they*

Reuel. 22

that heare the word of God, and keepe it. So saith the Angel, *Blessed are they that keepe the words*

of this booke. So saith Solomon, *Blessed is the man that keepeth the Lawe.* So saith *Isaiah*,

Prou. 29

He that doth this, is blessed. So saith *Iames*, *The doers of the Lawe are iustified.* And to this

Isai 56
Iames 2

giue all the Scriptures witness, if we wil consider them.

Good cause therefore haue we to loue this Lawe, and all the day long to haue our study in it.

Worldly Lawyers increase daily; they are called common lawyers, because they are too common, and they are not weary in following that study: but Gods Law, which speaketh of farre better things, and promiseth to the faithfull professors thereof, not the golde of *Ophir*, or *India*, but the infinite and vnspokeable treasure of a kingdome, lieth open in the windowe, or shut in the studie, altogether neglected, or retchlessly regarded.

Sommon

The best purchase

Sommon all the Law giuers, and conuenit them together, and lette them worship their politiquē ordinances and statutes as they list, they must not bee matched and consoorted with this Lawe.

None of these euer durst, or did promise vnto any that were keepers thereof, the recompence of a kingdome.

Mercurius Trismegistus gaue Lawes to the Ægyptians, *Phoroneus* to the Græcians, *Solon* to the Athenians, *Lycurgus* to the Lacedemonians, and *Numa Pompilius* vnto the Romanes; yet none of these pricketh them with that praise, as to assigne such a recompence and rewarde vnto them: *Such glory hath all his Saintes*, saith the Kingly Prophet.

1 Chro. 12

As one of the least of the captaines of the sonnes of *Gad*, could chace away a hundred, and the greatest a thousand: so one of Gods books, exceedeth a thousand of humane constitutions.

Prou. 31

Many daughters (saith King *Lemuel*) *haue done vertuously, but thou surmountest all*: so many writers haue written learnedly, but the attuaries of the scriptures haue gone beyond them all.

Wheras others of Gods blessings, as food, light, and life, are communicated to others of
his

his creatures, as to birds, beasts, and fishes; this priuiledge of the word, as a preheminence and prerogative royall aboue all other creatures, he hath appropriated only to man. And this is arguement pregnant to perswade vs to the loue of the word.

As man is most happy by his hauing the word, so had he bin of all most miserable, if he had bin destitute altogether of this word. For what comfort (saith *Tobias*) can I haue now I sit in darknes? so, what comfort could we haue had whilst we sate in darknesse, and in the shadow of death, whilst we were without knowledge and hope of our saluation; aliens from the common wealth of *Israel*, strangers from the couenant of promise, and were without God in the world?

Whenas God would checke the ingratitude of his people, he calleth to mind his benefits done vnto them, and as the chiefest among others, he grateth their eares with a rehearfall of his word. That as he had giuen them *Moses* to gouerne them, so he had sent them *Aaron* to instruct them: as he had giuen them a *Iosua* to leade the people, so he did giue them a priest to beare the Arke, a *lehozadach* with *Zorobabel*: and a *Iayrus* in the Synnagogue with a *Centurion* in Caperna-

Ephe 2

Mica. 6

Num. 34

Iosua 15

Agge 1

Mat 8 & 9

His

The best purchase

His word hath bin the badge and cognifance of his people, the hedge and partition, whereby they haue bin distinguished from all other people,

Pſalm 107

So ſingeth the melodious muſition of *Iſrael*, *He hath not done ſo to any other nation, neither haue any people ſuch knowledge of his laws.*

Luke 10

This is that one thing that is neceſſary (as Chriſt ſaid to *Martha*) howſoeuer many other vnneceſſary things are preferred before it, and we preferre with the vn gentle and vn-mannerly gueſts in the Goſpel: our wife, our farme, our oxen before it.

Luke 14

A ſimilitude.

□

Herein we reſemble and imitate ſuch porters, who letteth euery one that is coſtly apparelled into his maſters gate, and keepe out ſuch who are farre their betters, becauſe they carry not ſuch an outward ſhew.

A ſimilitude.

□

Or they are like the rauē, who when ſhe ſeeth her yong ones in the neſt, firſt doe begin to fether, and then their fethers ſeeme white, ſhe doth not know them: but afterwards percei- uing how the fethers grow blacke, ſhe nour- iſheth and preſerueth them. The world loueth not a godly man, becauſe he ſeemeth to be of a contrary fether: but let him turne blacke, and be like the world, and the world will know him for his owne, and make much of him.

As

As in desperate diseases, such medicines as do serue simply in their nature, as preseruatues of life, are turned, thorough the dangerous corruptions of the patients, into occasions of death: So in some most dangerous diseases of the soule, the word, which otherwise in nature, is a salve, is a course vnto vs. For the word is of sundry effects, according to the diuerse dispositions of the subiects, that it principally worketh vpon.

A similitude

The Sun worketh diuersly, as we see, according to the variable nature of the matter vpon which it hath his force. For as it softneth waxe, so it hardneth clay: as it whiteth some things, so it blacketh other some things: and yet the Sunne is one, but the subiect is not one.

A similitude

The word of God is one, but we are not one that are hearers of the word, to some, it is a sauaour of life vnto life: and to others, it is a sauaour of death vnto death.

We are first to be sundred from our dearest kinred, rather then to be separated from the word. Hierome hath a zealous saying to that purpose, in a letter vnto Heliodore: *Licet à collo paruulus pendeat infans: licet ubera quib. te nutrierat ostendat mater: licet in limine iaceat pater ut te à Christo retardet contemne matrem, calcandus est pater, solum est pietatis ge-*

Hieron. ad
Heliodorum.

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nus in his fuisse crudelē. If thy yong babe hang about thy necke : if thy mother laie foorth her breasts wherewith she gaue thee sucke: if thy father lie vpon the threshall of thy door to stoppe and withhold thee from going to Christ: throw away thy child, despise thy mother, spurne thy father, it is piety not to shew pitty in this case. By our ioynt obedience vnto the word, that shal come to passe, which the Scribes said of Christ; *All the whole world will follow after him*, and the diuel shal be left, as *Rachel*, without children.

Let vs but take that course in this matter of debate, that is between worldlings, and Gods people, about the best purchase, that the two harlots tooke when they iangled and could not agree betweene themselves, whose the liuing child should be, who appealed & pleaded their case before *Salomon*. So let vs appeale to the wisdom of the spirit that is greater then *Salomon*.

A rude man treadeth vpon simples of very good account, through want of iudgement, which the skilfull Apothecary gathereth vp carefully, because he hath experience & good knowledge of them.

Oh if we did know (as Christ said to the woman of *Samaria*) who it is that speaketh to vs. If we knew what purchase here is offered

Ioh. 12.

Gen. 30

1. Reg. 3

Math. 12

A similitude,
□

Iohn. 4.

red vs, and who it is that offereth it vs, we would not hucke with him, and stand so indifferent and carelesse in the matter.

If we would compare both these liues together, the spirituall, and the temporall; the word and the world, and lay them on euen ballances, we should find the world too deceitfull on the weights, and the things of this world, we should see to be lighter then vanity it selfe.

In politike affaires, and matters temporal, we will trie before we trust, our eies shall be our iudges, and our knowledge and experience shall witnes with vs of the goodnes of a thing. Grasiers trie their bullocks. *Solomon* tried who was the right mother. *Isaac* wold trie his children before he would blesse them. And the Ephramites were tried when they would haue passed *Jordan*. What foole is he that buyeth a horse, and only beholdeth the bridle and saddle, and furniture of the horse, and neuer trieth or seeth the horse before he buyeth him? We haue weights to trie gold, and measures for our corne: we trie our cattell, seruants, wiues, and children, and all other worldly things: and shall we not make trial of heavenly matters, that we may attaine to the better knowledge of them?

1. Reg. 3

Gen. 27.

A similitude
Iudg. 12

This was the folly of the frantick Farmer, Luke 14

The best purchase

spoken of in the Gospel, which vtterly vndid him, that first (as it is said of him) he bought a farine, and after that, he would go downe and see it: was it not enough that he bought vanity and repentance so deare, but that he must be so ready and greedy to buy it, as he will not first take a time to see it, whether it will serue him, whether it be worth his mony? what an ouersight was this? for if he had first seen it, he wold neuer haue had any incorage-
 ment to haue bought it. It is so with vs. *Abja-*
lon was neuer more greedy of a kingdome,
 the we are of the honor, ambition, & wealth
 of this world. And we first buy them before
 we do trie them, otherwise we could haue no
 pleasure in them. For as the fish seeth only the
 pleasant baite, but not the deadly hooke, that
 is couered with the baite: so we see only the
 pleasure that delighteth, but we doe not see
 the sorrow that tormenteth. It giueth vs poi-
 son in a golden boule of wine, & with preti-
 ous balme breaketh our head.

The channells and riuers of the pleasures
 of the world, do all of them runne into the
 sea of death. The house of this harlot is the
 way vnto the graue which goeth down to the
 chamber of death.

Wisedom setteth out the conditions of the
 soule of the vertuous and wise, among other
 things

2 Sam 15

A similitude.

Prou 31

things praiseth and graceth her in this, *that she considereth a field, and buyeth it.* First she considered with her self that it was good, and, because it was good, she bought it. So we reade of our Jeweller, how first he found a field, and before he bought it, how he departed home, and tooke time to make sale of al that he had, to make purchase of that field.

The rich glutton that pranced in his purple, opened his eies and saw the worlds vanity, but al too late; for it was when he was in hel in torments, when he espied *Lazarus* in *Abraham* his bosome. It was affliction, and not prouident discretion that opened his eies.

Luke 16

The world serueth vs as an Inne-keeper doth his guests, who furnisheth his table with choic of dainty dishes, very seruiceably set forth, delightfome to the company, whereof they take a very liberal repast: but he sawceth them in the price when they come to the shot, exceedingly ouer-prizeth them, and too intollerably grateth vppon them. Wherefore trauellers haue now learned to be wiser, who will first know their price before they will taste of those meates that are set before them; and if that they perceiue their host to be a nipping and pinching companion, they leaue him, and betake them to a cheaper Inne. It is good that thou shouldest take this course

A similitude,

□

The best purchase

with thy soule, whensoever the preferments, and the pleasures of this world, as meate for thee to feede vppon, are presented to thy soule.

If the dignitie of a Bilhop be imposed vpon thee, consider the charge and the shot of it, be perswaded that thou must reckon with God, for innumerable soules committed to thy care; and if thou beest bound, to pay dearly for thy dignitie, be first well aduised before thou takest it vpon thee.

Likewise, when the pleasure of sinne flattereth thee, and a harlot doth intice thee, consider how rigorous a rate thine host hath set vpon this vild and sinfull flesh, which thou must needs pay, euen the tortures of hel, and the lake that euer burneth both thy body and thy soule.

Gen. 39

This respect & consideration before had, wil make thee, with *Ioseph* (who left his cloak in the hands of his Mistris, and ranne away naked, rather than he would yeeld to hir wicked lust) to leaue all that thou hast in the world, rather than to the offence of God, and destruction of thy soule, to cleaue vnto wickednes.

A similitude.

What prisoner that is fast shutte vp in prison, and condemned to die for his capitall crimes, and he seeth no other meane of escaping,

ping, but by the breach of the wall, and his friendes aduise him hereunto, wil not take their counsell; and the better to get through so narrow a passage, wil not put off al his apparel to the skinne, and leaue it behinde him to preserve his life. Wee see how death is set before our eyes for our heinous sinnes, and rebellions against God, and we cannot shun it, but by striving to goe through the straight gate that entreth into heauen: and to crowd into that, let it not be grievous to strip our selues, of whatsoever burden wee doe carry about vs; but to presse in, lets make any shift, albeit it be with grating, galling, and wounding these our mortall bodies.

To be blinde in soule, and to be ignorant of Gods word, is a farre more horrible and palpable blindnes than that which the Lorde in iudgement did bring vpon the land of Egypt, which was so foggy and grosse for the time, as one man could not see an other, or once stirre out of the place wherein he was.

Exod. 10.

For whereas man consisteth of two parts, the body and the soule, how farre the soule doth exceede the body, it is not so easie for vs to define. But this is most manifest, that the body, if it might be sundred from the soule, little differeth from the bodies of bruite beasts: & if that the soule might be singled from the

The best purchase

body, it would be but little inferior vnto angelicall spirites.

A similitude,

□

Whatsoever ornament, grace, and feature is in the body, it hath it from the soule, his vigor, functions, and naturall induments are from thence deriued. For, as the beautie and brauery of a picture ouer-layde with golde, consisteth not in the woodden subiect, but in the orient, and golden forme, which beeing defaced and put out, it is nothing but a rude, and deformed substance: so the soule beeing the life, and the liuelihooe of the man, which giueth essence and forme vnto the man, being taken from the body, the body becometh a most vncleane carrion, most vgly and fearefull vnto vs to behold. Yet in most preposterous and brain sicke maner, al the whole care is set vpon the body, and we grow most remisse and carelesse of the soule. The base bond-woman the flesh is aduaunced, and set in the higher roome, and the spirit our peerelesse and beautiful lady, to her great disgrace is debased, and put downe to the lowermost end.

If the body be diseased, how many Physicians are sent for to succor it? if in want, what cares do we take to supply it? if in danger, we runne through thicke and thinne to shunne it: but the deadly disease, the wofull want, the

extreameſt danger that can be of the ſoule, is not reſpected of vs.

Whereas the ſoule is the Miſtris, and the body but the chamber-mayde: whereas the ſoule is the rider, and the body but the beaſt that beareth the rider: loe, the minion mayd is graced, and her Miſtris deſpiſed: the ſimpler iade is ſtroaked, and the rider is thrown off, and caſt vnto the ground.

The body is but the garment, & couerlet of the ſoule. It is meere madneſſe for any to ſpoyle his body, that he might not ſpoyle his garment: ſo is it for vs to ſaue the body, to deſtroy the ſoule.

If all outward things be ordayned for the body, and the body bee created for the ſoule, and the ſoule for God: is it not groſe and abſurde follie, to buſie our ſelues wholly about thoſe things that are to this end, and to neglect the maine poynt of all, which is the end it ſelfe? To prouide ſuch ſtuffe as may ſette vp a houſe, and neuer to goe in hand with the houſe. To get many bookes, and to procure vs many teachers, and yet to make no uſe of theſe bookes and teachers? To goe to warre, and to be carefull to haue a fine ſcabbard enamelled & embossed with pearle, & with gold, and not to care for the matter of the blade, whether it be of yron, or of lead, or of any other

The best purchase

ther base and impure substance? The bodie is the subiect, and as it were the case, & sheath of the soule, wherein the soule is hidden: it is a franticke fashion therefore, to be so curious and nice about the pleasures of the body, and to be so carelesse, and vnwise for the treasure of the soule.

Let vs lay them both together, and weigh them in the ballaunce of iudgement and discretion, and the disproportion that will appeare betweene them, will conuince in our election, our too too blinde and preiudicate affections.

If no tongue be able to vnfold the preheminance and dignitie royall, that the soule dooth carry aboue the body: I thinke that much lesse the glory of Gods Saintes in the life that is to come, how much it exceedeth and excelleth all the glory that this present world affordeth, is able to be expressed. For how can both themselues admitt a iust comparison, whenas one is momentanie, subiect to all vanitie, the other eternall, comprehending all felicitie? Of this saith the Lord, The eye hath not seene what the Lord hath prepared for them that expect him. And of the other saith Saint *James*, It is a vapour that appeareth for a time, and vanisheth away.

The Philosophers of the Gentiles prying
into

Ipsi. 64

James 4.

into the nature and condition of this life, but with the eye of humane reason, found matter enough of discontentment with it, inasmuch as *Seneca* is of that minde as hee thinketh that no man would vouchsafe to take vppon him this life, if first he might be certified of the estate and maner of it.

Silenus, another of that sect saith plainly, that the best thing, in his conceit is, not to be borne, and that the next to that is, to die.

Stories do speake of a people in *Thracia*, who entertaine their infants, when they are borne into the worlde, with teares and great lamenting, and doe celebrate their funeralles with all melody and triumphing. And I marvel not at it, why the heathen sorte should be so conceited of this life, since the deere Saints of God, *Iob* and *Jeremy* were so malcontented with it.

Iob 3
Ierem. 20

Giue me a man, in whome all the fauours of this worlde shall conspire, who is in the faunt, and liueth as hee list: anotomize his life, & giue a right iudgement of al the pleasures and wishes he enioyeth, & tel me what they are. Is hee in honour and estimation among men, and dooth the worlde applaude him? What is this to him in the rigorous iudgment, whenas he shall not be tryed by his country, but his conscience: not by other mens

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mens sayings, but by his owne doings? If all the world commend thee, and thy God condemne thee, what will this auayle thee? Be therefore like those that runne a race, who do stand herein to their iudgement onely, who will rewarde them for their running. Call on-ly vpon God, as the blinde man by the way side of *Iericho* called vpon Christ, howsoeuer the world, as it checked him, reprooueth thee for it.

Luke 18

A similitude.

7

Is he in great honor and preferment in the world? then is he in greatest dooings? as the highest trees are most of all in danger in the violence of a winde: and as the greatest fishes in fishermens nettes, which can not get out, whenas the small fry and menowes doe runne out as fast as they list. Euery mans promotion bindeth him in a greater obligation. If he hath receiued much, he is bound to giue much: if he sinneth, the greater is his sinne: the higher he climeth, the more grievously he falleth.

Luke 13

Is he comely and beautifull to behold? Beauty is nothing but the shadow of the face, & like the outward color of a picture, which is soone put out, a little spot deformeth the one, and a little sicknes doth take away the other. The beauty of Gods creature should serue as spectacles, by them to behold the glory

glory of the Creator . If wee make not this godly vse of it, we shal do like yong children, who beholding onely a picture in a booke, wholly neglect the lessons in the booke.

Is he sumptuously and richly arrayed, he need not boast of that, for his robes do but serue him as ragges, to couer his nakednesse. He that braggeth of that which is but the couer of his shame, doth like the prisoner, that is rescued from the gallowes, who braggeth of his rope: or as the spittle man and Proctor by the way, that is prowd of the filthy and corrupt clowtes, wherewith he wrappeth and bindeth vp his sores. Such as boast of their brauery, God telleth by the mouth of *Esay* the Prophet, that the wormes and the earth shall be the clothes and garments that shall couer him. Is he a noble-man, and draweth his pedigree from Princes, and doth he shew the arms of his nobility in his shield? these are but painted and counterfeit armes, his right arms indeed of most ancient inheritance, are mortality and corruption. If he list to see his lineal descent, let him open the graue, and let him with *Iob*, call corruption his father, and the worms his mother and his sister: Corruption did beget him; and as it was that which made him, so it shal be that which shall marre him: out of dust he came, and into dust he shal returne,

Isai, 14

Genesis 3

The best purchase

turne , be he as noble, and high borne as he may.

Hath he riches at his desire , so as he hath substance enough for his babes ? what is the matter and substance of riches, but the very vapours and exhalations of the earth ? It auai- leth nothing to vertue and godlines, to make a man more wise, more humble, more tempe- rate, more patient.

Psal me 17

How little the Lord doth esteem of riches, hereby it may appeare , in that he imparteth them so prodigally to the wicked , and dea- leth them out so scantily to the godly . The

A similitude.

□

nature of riches , is like the nature of a mill, which albeit, it turneth about al the day, yet it resteth in the end in the same place as it was in in the begining. So, thogh we haue our swing in this world , and do runne our circuit, and prowle for the world , yet the ending of our life, will answer our beginning ; nothing we brought with vs, and nothing shal we cary out of the world with vs.

1 Tim. 6

Eccle. 3

Is he a man ful of mirth ? what is the mirth that the world yeeldeth ? *Salomon* telleth thee, *I saide of laughter, thou art madde , and of ioy, what is it that thou doest ?* It is like the mirth of the madde man , that in the doating distem- perature of his braine, dooth smile and make laughter. *Moses* made no reckoning of such kind

Heb. 11

of the true hidden treasure.

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kind of mirth, but rather, chused affliction with the people of God, than to liue in the pleasure of sinne for a season. As *Pharao* was drowned in the waters of the sea, so the diuell is drowned with our salt teares, and godly sorowes conceiued for our sinnes. Thus there Psal 37. is nothing in the world that satisfieth vs; on-ly God, he giueth vs our hearts desire, howsoeuer he is the least desire of our heart.

F I N I S.

